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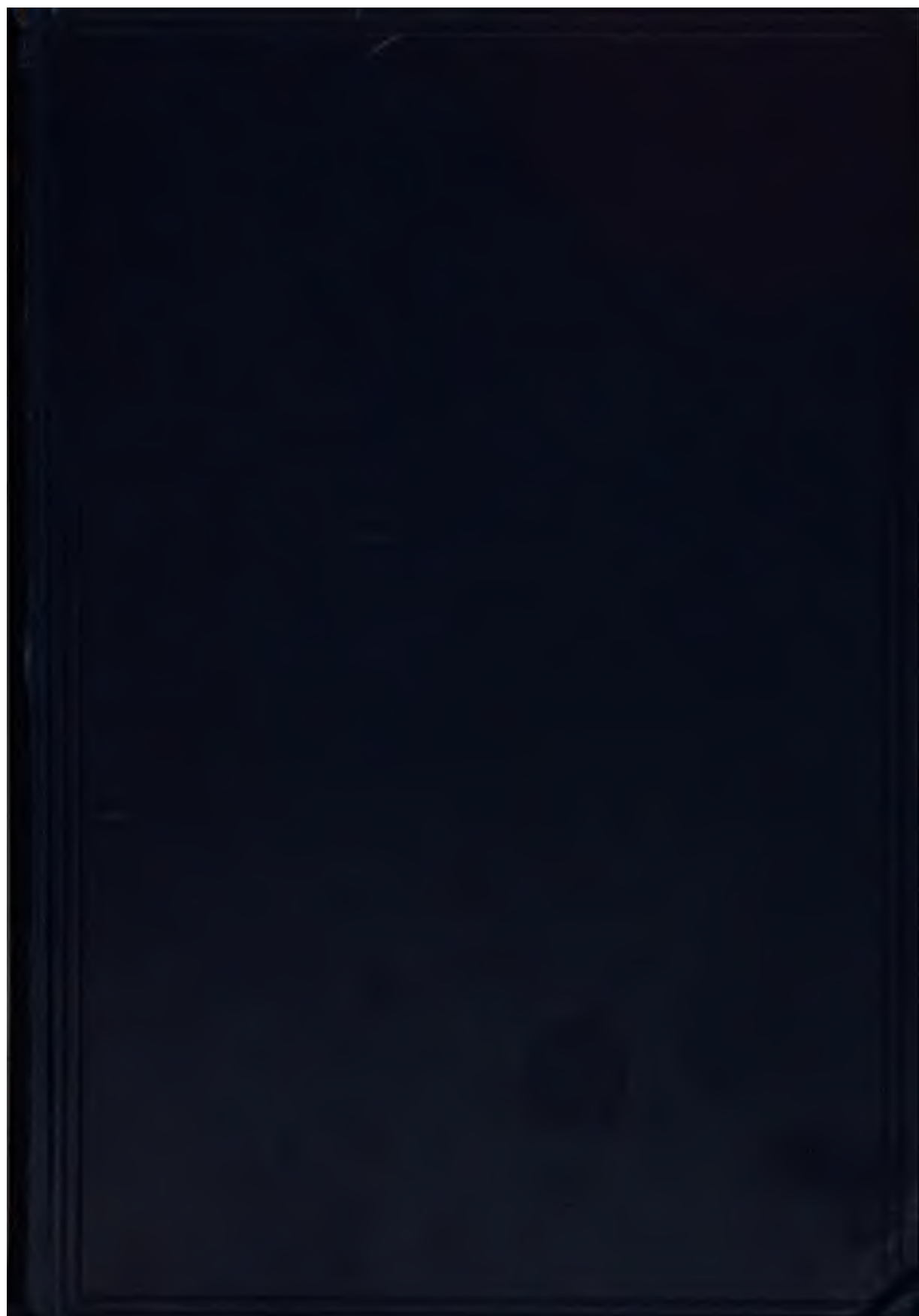
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**THE FOURTH BOOK OF MACCABEES**

**• AND**

**KINDRED DOCUMENTS IN SYRIAC.**

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THE  
FOURTH BOOK OF MACCABEES  
AND  
KINDRED DOCUMENTS  
IN  
SYRIAC

FIRST EDITED ON MANUSCRIPT AUTHORITY

BY THE LATE

R. L. BENSLY, M.A.

LORD ALMONER'S PROFESSOR OF ARABIC  
AND FELLOW OF GONVILLE AND CAIUS COLLEGE

WITH AN INTRODUCTION AND TRANSLATIONS

BY

W. E. BARNES, B.D.

FELLOW OF PETERHOUSE,  
FORMERLY LECTURER AT CLARE COLLEGE

CAMBRIDGE :  
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TO DR CERIANI

B. M.

*b*



## PREFACE.

“THE book which I propose to edit is the Syriac Version of the Fourth Book of Maccabees, otherwise called Ἰωσήπος *περὶ αὐτοκράτορος λογισμοῦ*. The original Greek, Mr [Bp] Westcott remarks, is the only ancient text in which the book has been published, but a Syriac text is said to be preserved in MS. at Milan. Some time ago on discovering that this Syriac Version was also contained in a MS. of the Cambridge University Library (the Buchanan Syriac Bible) I proceeded to copy it out with a view to publication. After I had made some progress in the work I found that Dr Ceriani in the Prolegomena to his *Monumenta Sacra et Profana* (Fasc. 1) had announced his intention to edit the same book from the said Milan MS. and a second MS. which he had found in the Ambrosian Library. I accordingly wrote to him on the subject, and he immediately in the most generous manner offered not only to give up all claim to edit but also [volunteered] to collate for me the two MSS. This he has done in the most careful manner, and as one of them is supposed to belong to the Sixth Century, I shall now fall back on that as my best authority.....

“As the Greek text of this book has not yet been satisfactorily settled, I thought it would not be out of place to supply a few materials for some future editor. Grimm in his Commentary on the book, published in 1857, remarks that beside the Alexandrine MS. only seven MSS. have been collated. Since that time the book has been published in Cardinal Mai's edition of the Septuagint from another MS. It is also in the Sinaitic MS.....”

The above extracts from the rough undated draft of an old letter to an unnamed Professor form the only account found among Professor Bensly's papers of the aim he set before him in the work now published. The account is of course incomplete. Nothing is said of Syriac Documents other than IV Maccabees. Mrs Bensly has however informed me that the Professor hoped to find one more document (a poem) before issuing his texts.

The first 124 pages of the Syriac texts have been in type since 1870 or earlier. When therefore on Feb. 3 last Mrs Bensly offered

to entrust the work to me to bring out, I felt that it was of the utmost importance not to make any unnecessary delay. I could not hope in any case to write such an Introduction as Professor Bensly would have written, had he lived. I conveyed these views to the Syndics of the University Press, and on April 28 received notification from the Secretary that I had been accepted as editor.

The Introduction here given will, it is hoped, be sufficient for working purposes. Translations are added of those documents which are not found in a Greek form. Professor Bensly left hardly anything of the nature of Introduction and only one translation<sup>1</sup> (that of Ephrem's *Madrāshā*), and that in rough draft and unfinished. Much time has been spent in identifying MSS. in the British Museum, in the Bodleian and in the Cambridge University Library, because Professor Bensly's own notes of identification could not be found.

As regards the Syriac text, all up to p. 136 (inclusive) was printed under Professor Bensly's own eye. The remainder was left all ready for printing in the Professor's own MS., and had only to be seen through the press.

The thanks of all Syriac scholars are due to the Syndics of the University Press for bearing the cost of publishing Prof. Bensly's texts. My own thanks are due to the Dean of Canterbury and to Mr Kennett for allowing me to consult them on certain matters of Introduction and Translation.

One word of a personal nature may be allowed. I had not the privilege of knowing Professor Bensly for a long time, but it was long enough to have felt his kindness and helpfulness. I last met him at his last visit to the British Museum and appealed to him for help in reading a faded word in a Syriac fragment. He turned with ready kindness from his own work to mine. The reading was very difficult and I apologised for interrupting him and would have gone back to my own place. But he stopped me, saying, But it *ought* to be made out. And he made it out. It was a small incident perhaps, but it was characteristic both of his kindness and of his thoroughness. I wish that my own part in this book were more worthy of him.

<sup>1</sup> I have made use of this translation in making my own.

W. E. B.

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## INTRODUCTION.

**T**HE Fourth Book of the Maccabees has come down to us in Greek, in Latin and in Syriac. It was doubtless composed in the first mentioned language. It is found in the great Biblical Codices, the Sinaitic and the Alexandrine, as well as in a number of minor Greek MSS. Being sometimes attributed to Josephus it is to be found in editions of his works as well as in editions of the Septuagint.

The contents of the book may be described in few words. The author tells in an expanded form and with some small variations the story told in II Maccabees of the martyrdoms of Eleazar the aged scribe and of the Mother and her Seven Sons under Antiochus Epiphanes circ. B.C. 169. In IV Maccabees however the story is told not for itself, but as the text of a sermon. The author lays down the thesis that the reasoning part of man's nature has supremacy over its feeling and suffering part and proves his point inductively by instances drawn from the history of the Maccabean Martyrs.

The close literary connexion between II and IV Maccabees may be seen from the following table of the parallels between the two forms of their common narrative.

II Macc. III. 1—VII. 42.	IV Macc. III. 20—XVII. 1.
(1) Deep peace.	(1) do.
(2) Seleucus king of Asia acts as patron of the Temple.	(2) do.
(3) Simon at variance with Onias the high priest.	(3) do.
(4) Tells Apollonius of the Temple treasures.	(4) do.
(5) <i>Heliodorus</i> enters the Temple.	(5) <i>Apollonius</i> do.
(6) Under the new king An- tiochus Jason buys the High- priesthood.	(6) do.

II Macc. III. 1—VII. 42. (*cont.*) IV. Macc. III. 20—XVII. 1. (*cont.*)

(7) Jason builds a gymnasium.

(7) do.

(8) Menelaus outbids Jason.

(8) not mentioned.

(9) On report of Antiochus' death in Egypt Jason surprises Jerusalem.

(9) On report of Antiochus' death in Egypt the Jews rejoice.

(10) Antiochus storms Jerusalem and massacres.

(10) Antiochus returns and lays the Jews waste.

(11) King sends an Athenian to change the Jewish customs.

(11) King decrees death to those who follow their fathers' religion.

(12) Philip the Phrygian persecutes in Jerusalem.

(12) Antiochus himself orders the Hebrews to be brought before him.

(13) Eleazar a scribe of 90 is beaten to death.

(13) Eleazar, priest and lawyer, an old man, is beaten and tortured to death with hot irons, after a speech addressed to *Antiochus*.

(14) Brother I has his extremities cut off and is fried.

(14) Brother I is broken on the wheel and burnt.

(15) Brother II is flayed.

(15) II has his head flayed.

(16) Brother III readily offers his tongue to be cut out.

(16) Brother III is broken on the wheel.

(17) Brother IV is tortured.

(17) Brother IV offers his tongue to be cut out.

(18) Brother V is tortured.

(18) Brother V offers himself for torture.

(19) Brother VI is brought.

(19) Brother VI is broken on the wheel and burnt.

(20) *Antiochus* touched with compassion for Brother VII promises him riches and friendship in exchange for obedience.

(20) do.

(21) The Mother implores Brother VII to have compassion on her pains and care as a mother and to resist.

(21) The Mother advises VII in Hebrew in words *not given at once*.

(22) The Mother died last.

(22) The Mother, certain guards say, flung herself into the frying pan.

The connexion between the two books has been discussed in Dr Freudenthal's monograph, *Die Flavius Josephus beigelegte Schrift, Ueber die Herrschaft der Vernunft* (Breslau, 1869). Dr Freudenthal's conclusion is that IV Maccabees is dependent not on II Maccabees but probably on Jason of Cyrene mentioned by the author of the latter work as the authority whom he abridges (II Macc. II. 23). Among other reasons given for this view Dr Freudenthal urges that the account of the death of the mother given in IV Maccabees (xvii. 1) is likely to be original, while in II Maccabees the author seems to be suppressing an unwelcome fact.

### THE AUTHORITIES FOR THE TEXT.

40 The Syriac translation of IV Maccabees is edited from nine MSS., which are to be identified as follows.

A = "B 21" of the Ambrosian Library at Milan. Dr Ceriani describes it as "codicem inter pretiosissimos Europae sane numerandum" and gives a facsimile of it in his *Monumenta sacra et profana* (I. xiii.). It contains the whole Old Testament in the Peshito version except the Psalms which are translated from the Greek. The five books of Maccabees, Baruch, the Epistle of Baruch, and the fourth book of Esdras are also to be found in it. De Rossi (*Variae Lectiones V. T.*, vol. I. p. CLIX) describes it as "characteres estranghelo sec. IX et X." Adler (*Bibl. krit. Reise nach Rom*, pp. 200, 201) mentions a marginal note stating that the book was rebound in the year of the Greeks 1327 (= 1016 A.D.). It is the only Syriac MS. which entitles our work "Fourth Book of Maccabees"; the rest have "Discourse of Josephus on Eleazar, Shamóné, and her sons."

B = Oo. 1. 1, 2 of the Cambridge University Library. It is written with three columns to a page in small estrangela characters on vellum, with many illuminations including one of the seven Maccabees, their mother and Eleazar. It was brought from Travancore at the beginning of the present (nineteenth) century and has suffered much from the climate. It is a "Pandect" containing the Old and New Testaments minus the Revelation of St John and with the four disputed Catholic Epistles in a group by themselves placed (in the following order:—2 Peter, 2 and 3 John, Jude) between the [First] Epistle of St John and the *Six* Epistles of Clement. In the order of the books of the O. T. Job is placed between Deuteronomy and Joshua, and Psalms between II Samuel and I Kings. Ecclesiasticus is found

after the Song of Songs, Lamentations is followed by two Epistles of Baruch and the Epistle of Jeremiah, Daniel by Bel and the Dragon. Ruth, Susanna, Esther, Judith then follow in the order given. After Nehemiah come Wisdom, I, II and III Maccabees, Josippon (i.e. IV Maccabees), I Esdras (the apocryphal book) and Tobias concluding the O. T.

C = Add. 12174 (fo. 438 a) of the British Museum. This MS. is defective, having two important gaps, viz., at ix. 32—xii. 11 and xiv. 15—xviii. 11. It is written in a good regular hand and dated A. Gr. 1508, A.D. 1197. It contains "Lives of Saints and Fathers of the Church." (Wright, *Catalogue*, no. DCCCCLX.)

Of the less important MSS.

a is a more recent MS. of the Peshito belonging to the Ambrosian Library at Milan.

b = Poc. 391 (fo. 384) of the Bodleian Library (= 2 of Payne Smith's Catalogue). It was written 1614 A.D. "binis columnis caractere simplici."

c = Or. 141 (fo. 600) of the Bodleian Library (= 1 of Payne Smith's Catalogue). It was written 1627 A.D. by command of Archbishop Ussher. "Characteres simplici."

d = Anc. fonds 6 A Syr. of the Bibliothèque Nationale (= 11 of Zotenberg's Catalogue). It consists of three MSS. of different ages put together; IV Maccabees does not belong to the oldest of these.

e = Cod. Egerton 704 of the British Museum. "Characteres simplici." "The writing is small and inelegant, with occasional Syriac and Greek vowels and other points, of the xviii<sup>th</sup> cent." (Wright). The volume contains the whole of the Scriptures of the O. T., according to the Peshito version, with the Apocrypha. "The Discourse of Josippus" (i.e. IV Maccabees) follows the three books of Maccabees.

f is a fragment which breaks off before the close of Chapter II. I have not been able to identify it, but I have reason to believe that it is a Florentine MS.

In character the translation may be generally described as faithful, so that it is of some value for the textual criticism of the book. In text it generally agrees with **N**, seldom with **A**, as the comparison of the Greek and Syriac Texts to be given below will shew.

COMPARISON OF THE GREEK AND SYRIAC TEXTS  
OF IV MACCABEES<sup>1</sup>.

( $\aleph$  = codex Sinaiticus, ed. Tischendorf 1862.  
A = codex Alexandrinus, ed. Baber 1818.)

- Ch. I. 6. *και φρονησεως* A; *και των τοιουτων*  $\aleph$ ; om. Syr.  
 11. *και τη υπομονη* om. Syr.  
     *τη υπομονη* om. Syr.  
 12. *ειωθα*. Syr. uses the vaguer first person plural in this  
     verse (cf. VI. 35, XVI. 2).  
 20. *και περι το σωμα* MSS. Gr. min.; om.  $\aleph$ A Syr.  
 27. *νομοφαγια* A; *μονοφαγια*.  $\aleph$  Syr.  
 28. *φυτων*  $\aleph$ ; *παθων* A Syr.  
 34. *των απηγορευμενων ημιν κατα τον νομον* om. Syr.
- Ch. II. 2. *τω λογισμω διανοια*. Syr. represents one subst. only  
     ("by means of the intellect"  $\text{ܠܡܥܠܡܐ}$ ).  
 7. *μονοφαγος . . και γαστριμαργος*. Syr. represents one  
     word only, prob. *γαστριμαργος* ( $\text{ܠܡܥܠܡܐ}$ ).  
 8. *εντασσω* A; *ενστασων*. Syr.  $\text{ܠܡܥܠܡܐ}$  "So he reck-  
     oneth by the weeks and forgiveth part of that which  
     is due to him."  
 9. *επι των ετερων* A; *εργων* ( $\text{ܠܡܥܠܡܐ}$ )  $\aleph$  Syr.  
 19. *επικαταρατος κ.τ.λ.* Syr. "Cursed is their anger *and*  
     *their wrath because it is cruel*."  
 22. *και τηνικαυτα δε* A; *ηνικα δε*  $\aleph$  Syr.  
 23. *και αγαθην* om. Syr.  
 24. *ληθης . . κρατει* om. Syr.
- Ch. III. 1. *λογισμος* (pr.) A; *λογος* Syr. deest  $\aleph$ .  
 8. *εσπευδεν ιδρων*  $\aleph$  Syr.; om. A *εσπευδεν*.  
 12. *δυο* et Syr.; *τρεις* Edd. (cf. II Sam. XXIII. 6).  
 14. *εγεμισαν*. Syr. has "they brought" and connects *θαρ-*  
     *ραλεως* with the fin. verb.  
 18. *καθ υπερβολην ουσας* om. Syr.  
 20. Syr. reads "For the Law was deep peace to our fathers."  
     *Νικανορα*  $\aleph$ A; *Νικατορα* Syr.
- Ch. IV. 1. *υπερ*  $\aleph$ A; *κατα* al.;  $\text{ܕܡܥܠܡܐ}$  Syr.  
 3. *μηνυων*  $\aleph$ A; *μηνυσων* Syr. ut videtur.  
     *τω ιερω* A; *τοις ιεροις*  $\aleph$  Syr. (om. *μη επικοινωνουσας*).

<sup>1</sup> Based on full notes inserted by Prof. Bensly in a copy of the small Oxford Septuagint.

- Ch. IV. 4. *τούτων* add. *δε* om. *εκάστα* Syr.  
 7. *νομισαντες* A; *νοησαντες* N; -*σαντος* Syr.  
*ως* ... *εκώλυον* om. Syr.  
 8. *δε* om. Syr.  
 9. *των δε ιερων* ... *ικετευσαντων* A; *οι δε γεραιοι* ... *ικε-*  
*τευσαν* [N] Syr.  
*εν τω ιερω* om. Syr.  
 10. *αυτοις* A; *αυτων* N; *αυτω* Syr.  
 19. *εξεζητησεν* A; *εξεδιητησεν* N Syr.  
 20. *κατασκευασαι* A; add. *αλλα και καταλυσαι* N Syr.  
 21. *τοι* A; *αυτοις* N Syr. (*επολεμησεν* = ܡܠܚܡܐ).  
 24. *ευνοιαν* A; *ευνομιαν* N; "the laws of the people" Syr.  
 26. *επει* ... *λαου* om. Syr.
- Ch. V. 1. *αυτων* A; *αυτω* N Syr.  
 2. *περισπασθαι* A; *επισπασθαι* N; "bring" Syr. (ܡܠܝܬܐ).  
 4. *την επιστημην* om. Syr.  
 5. *Αντιοχος* add. *ο τυραννος* Syr.  
 8. *αποστρεφεισθαι* A; *αποστρεφειν* N; (ܡܠܝܬܐ Syr.).  
 16. *θειω* om. Syr.  
 23. *ανδρειαν εξασκειν* A Syr.; *ανδ. εκδιδασκειν* N.  
 24. *παιδευει*. Syr. has "and it teacheth the righteousness  
 which is in our nature" (*κατα φυσιν* MS. min.).  
 29. *παρησω*. No trace in the Syr. ("Is not their covenant  
 holy and the oath which our fathers swore to keep  
 the law?").  
 36. *μιανεις* A; *μιανει* N Syr. ("my hoary age shall not  
 defile my lips").
- Ch. VI. 9. *αικισμους* add. *και περιεφρονει του τυραννου* Syr.  
 14. *τι* om. Syr. (*nisi οτι* pro *τι* leg.).  
 18. *μεχρι γηρωσ* N A; "until death" Syr.  
*και την* ... *φυλασσουντες* om. Syr.  
 23, 24. *τι μελλετε*; *Προς τας αναγκας*. Syr. "why delay  
 ye bringing afflictions upon us?"  
 25. *υπερεπτοσαν* A; om. Syr.  
 35. *επει και γελοιον και ου κ.τ.λ.* Syr. "It is therefore  
 ridiculous that a man should say, Reason does not  
 rule, where we have shewn that it overcame not only  
 passions (sufferings) but also threats."  
*επιδεικνυμι*. Syr. has the first person plural. (Cf. I.  
 12, XVI. 2.)  
*ηδωνων* N A; *απειλων* Syr.

- Ch. VII. 1. ναυν **NA**; νουν Syr. "guiding his mind as with the rudder of the fear of God."  
 3. θανατου **A**; αθανατου **N** Syr.  
 4. παναγιος **NA**; πανοπλος Syr. (ut videtur).  
 εκινησεν **A**; ενικησεν **N** Syr.  
 11. δια του εθνοπληθους **NA** Syr. ut vid. "into the midst of the people."  
 13. πονων **A**; τονων **N** Syr. ut vid. (ملا).  
 14. του λογισμου **A** Syr.; prae. δια **N**.  
 τω Ισακειω λογισμω om. Syr.  
 ηκυρωσεν **A**; ενικησεν **N** Syr.  
 15. πολιας **NA**; πολιτειας Syr.  
 18. εξ ολης καρδιας om. Syr.  
 19. πιστευοντες . . . ζωσι τω Θεω om. Syr.
- Ch. VIII. 1. το δε **A**; τοτε **N** Syr.  
 εκ της ηλικιας **A**; εκ της αγγελης Syr.  
 12. τροχαντηρας και καταπελτας και om. Syr.  
 16. μη πεισθειμεν **A**; ει π. **N<sup>a</sup>**; δει πεισθηναι Syr.  
 ut vid.  
 18. ου om. Syr.  
 24. ναος **A**; νομος **N** Syr.  
 εκουσιως **NA**; ακουσious Syr.  
 φοβηθεντας τα βασ. **N<sup>a</sup>A**; om. **N** Syr.  
 25. θανατηφορος αρεσκει **NA**; θανατηφορου αρεσκειας  
 Syr.  
 χρη **A**; ζην **N** Syr.
- Ch. IX. 2. συμβουλω και γνωσει **A**; συμβουλω και Μωυσει  
**N** Syr.  
 3. υπερ αυτους. Syr. "Do not, since thou hatest us, pity us instead of thyself."  
 5. μαθων **N**; + οτι ασθενει η δυναμις των βασανων σου  
 Syr.  
 7. και τας ημων ψυχας **NA**; om. και Syr. (add ημας post θανατωσεις).  
 8. οισομεν sine add. **A** Syr.; + και εσομεθα παρα τω θεω  
 δι ον και ταυτα πασχομεν **N**.  
 9. δια πυρος **NA**; om. **N<sup>a</sup>** Syr.  
 11. μαστισται **A**; υπασπισται **N** Syr. (ut vid.).  
 14. κατηγορει **A**; εκακηγορει **N** Syr.  
 17. τροπος **A**; τροχος **N** Syr.  
 αξαι **A**; αγξαι **N**; "tread down" Syr. (مزل).

- Ch. ix. 19. λεγοντες εις πυρ επετρωσαν A; λεγοντι (ειπων N) πυρ υπεστρωσαν [N] Syr.  
προσεπικατετεινον. "They made the wheel more cruel by artifice against him" Syr. (ܐܡܥܐܝܐ ܠܠܐܝܬܐܝܐ).
21. περιτετηκμενον A; περιτετμημενον N Syr.
23. αιωνα NA; αγωνα Syr. (ut vid. ܐܝܬܐܝܐ).
25. απερρηξεν N (απερηξεν) A; "delivered up" Syr. (ܕܠܐܝܬܐܝܐ).
26. προτερου A Syr.; πρεσβυτερου N.
- Ch. x. 3. συγγενειαν A; ευγενειαν N; "the glorious truth of my brethren" Syr.
4. προς ταυτα ... δυνασθε A; om. N Syr.
6. περιελκων A; περιεκλων N Syr.
7. περισυραντες το δερμα NA; περιλυσαντες τα οργανα N Syr.
13. αλλα ... σεαυτον om. Syr.
15. αοιδιμον A; αιδιον N Syr.
16. επινοει + τουγαρουν Syr.
- Ch. xi. 2. παραιτισθαι A; om. N Syr. ("I delay not to come to tortures").
4. ω μισαρετε A Syr.; ω μιαρωτατε N.
5. η κακον σοι δοκει A; om. N Syr.
- 7, 8. ειπερ ... εις τον Θεον A; om. N Syr.
10. τροχον A; τραχηλον N Syr. ("from his neck").
20. αιωνος A; αγωνος N Syr.
25. μητε ... μιαιοφαγίαν NA; om. Syr.
- Ch. xii. 3. και παρηγορειν επειρατο NA; om. Syr.
6. αυτην ελεησας A; εαυτην ελεησασα N Syr.  
επι την σωτηριαν, ευπειθη ποιησαι τον περιλειπομενον A; επι τ. σωτηριον ευπειθειαν τον περιλ. N Syr.  
("that she might urge him who remained to obey and live").
8. ειπω om. Syr.
12. βασανους αι A; βασανους (sine αι) N; βασανοι Syr.
13. καταικισας A (-κει-); κατακαυσας N Syr.
14. ευγενως αποθανοντες om. Syr.
17. μαρτυριας A; αριστιας N Syr. (ܠܐܝܬܐܝܐ ܠܠܐܝܬܐܝܐ).
20. απεδωκεν + το πνευμα NA; Syr.
- Ch. xiii. 4. επεκρατησεν A; -σαν N Syr.
7. ακολασίαν A; κολασιν N cf. Syr.

- Ch. XIII. 9. *ισεπολιδος* A; *ισοπολιτιδου* N; om. Syr.  
*καμινου* A; *καιομενης* N; ܝܨܠ Syr.  
 12. *ο δε* A; add. *καταμνησθεις* N Syr.  
*δια την ευσεβειαν* NA; om. Syr.  
 13. *εφορων* A; *εφορωντες* N; om. Syr.  
 15. *αγων και* NA; om. Syr.  
 18. *ανθρωποτητος* A Syr.; *αδελφοτητος* N.  
 19. *εν τω αυτω χρονω* NA; *εν τη αυτη* (sine *χρονω*) Syr.  
 20. *αφ ου συντ. . . ψυχαι* A; "and in the same skirts  
 they were carried and from ("because of") these  
 things mutual love was in their souls" Syr.  
 23. *ηγαγον* A; *ηγαπων* N Syr.  
 24. *ομονοιαν* A; praef. *ευνοιαν και* N Syr.  
 26. *τους καταικ.* ad fin. Syr. "Seeing their brethren  
 afflicted with tortures" (sine add.).
- Ch. XIV. 3. *ιερας* A; praef. *ω* N Syr.  
 15. *τα μεν . . . οροφοιτουντα.* Syr. "She (i.e. the bird)  
 that is tame and entereth into the midst of the  
 house *under the roof*."  
 20. *συμπαθεια της συμπαθ. τεκνων.* Om. της συμπαθ.  
 NA Syr.; praef. τη A.
- Ch. XV. 13<sup>1</sup>. *γονευσιν φιλοστοργε* A; *γεννημασι φιλ.* N; *γενεσις*  
*φιλ.* Syr.  
 18<sup>1</sup>. *εις οικτρον* A; *εις σε οικτρον* N Syr.  
 19. *ουδε* NA; *συ δε* Syr. ("but thou gazing upon the  
 eyes of every one of them, whose (i.e. of the eyes)  
 gaze was turned away from the tortures").  
 20. *αποκεκομμενας* NA Syr.; *αποκαιομενας* N<sup>a</sup>.  
*και πολυανδριον κ.τ.λ.* Syr. "When she saw the ser-  
 vants of the tyrant falling like a storm upon her  
 sons."  
 21. *ω* A; *ως* N Syr.  
 24. *απωλειαν.* N Syr. add. *και την των στρεβλων πολυ-*  
*τροπον ποικιλιαν.*  
*ασπασασα* N (-ση) A; *ανασπασασα* Syr. ("although  
 she saw the destruction of seven sons . . . the illus-  
 trious mother rooted up and dismissed [her natural  
 affection]").  
 25. *τη εαυτης ψυχης* (sic) A; *της . . ψυχης* N Syr.  
 29. *καρτεριαν . . ανδρων προς* om. Syr.  
 32. *λοιμοις* A; *ανεμοις* N Syr.  
*τους* sine add. A; add. *υπερ* N Syr.

<sup>1</sup> The verses in this chapter are given according to the Syriac reckoning.

- Ch. xvi. 2. *απεδειξα* **NA** Syr. (cf. i. 12, vi. 35); *απεδειξαμεν* al.  
 3. *ως της ... εκεινη ... ορωσα* **A**; *ως η της ... εκεινην ... ορωσαν* **N** Syr.  
*βασανιζομενους*. Praef. *ουτως ποικιλως* Syr.  
 5. *επιλογισασθαι* **NA**; *επιλογισασθε* (διαλογ-) Syr.  
 14. *στρατιωτι, πρεσβυτι*. Syr. "who didst go a warfare in old age."  
 20. *ορων* **A**; om. **N**; *ορων ο Ισαακ* Syr.  
 24. *παρακαλουσα* **A**; add. *αποθανειν* **N** Syr.  
*επεισε μαλλον* **NA**; om. Syr.  
 25. *ιδοντες* **A**; *ειδοτες* **N**; "but it behoves you to know" Syr. (? *δει* pro *δε*).
- Ch. xvii. 1. *τι* **A**; *τις* **N** Syr.  
 5. *συν αστροις* om. Syr.  
*εις αστερας* om. Syr.  
 6. *του παιδος* **A**; *του πατρος* **N** Syr.  
 7. *ωσπερ επι τινος* [**A**] [**N**]; om. *ωσπερ* Syr. (ܡܕܢܐ ܡܕܢܐ).  
*θεωρουντες* sine add. **A**; add. *ορωντες* **N** Syr.  
 9. *ευκεκηδευνται* **NA**; *ευκεκ-* Syr.  
*δια τυραννου βιαν* **A**; *δια τυραννον* **N** Syr.  
 12. *ηθλοτει* **A**; *ηθλοθετει* **N** (-τι) Syr.  
*δοκιμαζουσα το νικος*. Interpunct. ignor. Syr.  
*εν αφθαρσια* **A**; *εις αφθαρσιαν* **N**; Syr. "and she (? Virtue) gave incorruption".  
 13. *η δε ... ηγωνιζοντο*. Syr. "and seven youths and their mother contended afterwards".  
 14. *και ο των ανθ. βιος* **NA**; om. Syr.  
 20. *τους πολ. μη επικρατησαι* **N** [**A**] (*σας*); *των πολεμιων αυτων επικρατησαι* Syr.
- Ch. xviii. 5. *εθων* **A**; om. **N**; *εθων* Syr.  
 6. *ταυτα η δικαια* **A**; *ταυτα τα δικαιωματα* **N** Syr.  
*των επτα παιδων* om. Syr. Om. *επτα* **N**.  
 9. *τουτων* **NA**; fors. *υμων* Syr.  
 11. *ολοκαρπουμενον* **NA**; fors. *ολοκαυτουμενον* Syr.  
 16. *πασιν* **A**; om. **N** Syr.  
 18. *την διδασκουσαν* **A**; *διδασκων την λεγουσαν* **N** Syr.  
 19. *μακαριοτης* **A**; *μακροτης* **N** Syr.  
 20. *ο πικρος* [**N**] **A**; om. Syr.  
*πυρ φλεξας* **AN**<sup>a</sup>; *πυρ πυρῶνις σβεσας* **N**; *πυρ πυρι σβεσας* Syr.  
*τους επτα* **A**; praef. *τας επι* **N** Syr.  
 22. *ποικιλαις* **NA** (-κει-); *πικραις* Syr.  
 23. *εις (ει N) πατερων χορον* (*χω-* **A**) **NA**; om. Syr.

## OTHER SYRIAC DOCUMENTS DESCRIBING THE PASSION OF THE MACCABEAN MARTYRS.

Six such documents are given in this book, viz., (I) A Discourse of Gregory Nazianzen, (II) A Discourse of Severus, the Monophysite Patriarch of Antioch, (III) A second form of Severus' Discourse, (IV) An anonymous Discourse, (V) A *madrāshā* of Ephrem, (VI) An anonymous poem in twelve-syllable verse.

All the above documents are connected with the Commemoration of the Maccabean Martyrs which was held both in the East and West on the First of Ab (August 1). This festival was early in its origin and popular in its reception. All Syriac speaking Christians observed it. It is noticed in Monophysite, Nestorian, and Maronite liturgies; it has its proper lesson (Mat. x. 16 ff.) in the Melchite lectionary published by Miniscalchi; it is found noted at the present day in the *Surgada* or *Calendar* published for the Eastern Syrians at Urmi.

As regards the documents found in this book it will be noticed that Nazianzen (p. 57, l. 14) alludes to a yearly festival of the Maccabean Martyrs, Severus (p. 76, l. 6) speaks as though it were a customary thing to pronounce a panegyric upon them, and the colophon of the Anonymous Discourse mentions the First of Ab as the day of Commemoration. The Hymn of Ephrem which follows is found in part at least in use in the liturgies; and the Anonymous Poem, the last of the six documents, breaks out (l. 629) into the exclamation, How pleasant and fair is thy commemoration, O Martyr Shamóné!

(I.) The Panegyric of Gregory Nazianzen on the Maccabees contained in this book corresponds with Oration xv ("alias xxii") of Migne's *Patrologia* (Volume xxxv). In the Benedictine Edition it is found pp. 286 ff. It was delivered according to Migne about 373 A.D.

The Syriac version here given is based on four MSS. preserved in the British Museum. Assemani (Bib. Or. II. 307) quotes Bar Hebraeus to the effect that two Syriac versions of Nazianzen once existed: "B. H. (Liber Splendorum, Pt. I. Ch. v. Sec. 4) affirmat duas extare apud Syros translationes Gr. Naz.—alteram antiquiorem Nestorianorum, recentiorem alteram a Jacobo Edesseno elaboratam." Cf. B. M. Rich 7201, Cat. p. 94.

The four MSS. here used are:—

A, British Museum Add. 14547, fo. 193 r. This is numbered DLVII in Wright's Catalogue and is assigned by him to the Ninth Century. It contains thirty discourses of Gregory, of which that on the Maccabees is the Twenty-Sixth. The translation is that of the *Abbat Paul* made in the island of Cyprus in the year 624 A.D.

B, British Museum Add. 14548, fo. 158 r. It is numbered DLVIII in Wright's Catalogue, and was written A.D. 790. In other points the description given above of A is also true of B.

C, British Museum Add. 12153, fo. 168 v. It is numbered DLV in Wright's Catalogue, and was written A.D. 845. It contains a colophon (inaccurately given in Assemani B. O. I. 171), stating that the translation was made by the *Abbat Paul* in the island of Cyprus A. Gr. 935 (= A.D. 624), and that the MS. was written A. Gr. 1156 (= A.D. 845) in the days of Dionysius Patriarch of Antioch. Wright (Cat. p. 427) says that Dionysius I., of Tel Mahar, died Aug. 22, 845 A.D.

D, British Museum, Rich 7187, fo. 155 b. "Codex membranaceus formae quartae, a capite et in fine mutilus, folia continens 181, paginis in binas columnas divisus, titulis inscriptionibusque miniatis, char. Nestoriano, saeculo ut videtur decimo, nitide et diligenter exaratus, paucis vocalium notis instructus. . . . Insunt *Orationes nonnullae Gregorii Nazianzeni*. Desunt ab initio orationes duae. Reliquae hoc ordine sese excipiunt. . . . 24. De Maccabaeis." (B. M. Catalogue, 1838, Pt. I. p. 73.)

The translation of the Panegyric of Nazianzen is literal and rarely suggests a difference of reading from Migne's text. Some instances of its literalness and of apparent divergences of reading are subjoined. The references are to Migne's edition by column and line.

C. 913, l. 40. τῶν δικαιοτάτων = ﻣﻪ ﺳﻠﻪ ﻫﻪ ﺑﻪ ﺣﺎﻝ.

C. 916, l. 36. θυμαίων = ﻟﻪ ﺳﻪ ﻟﻪ (θυμάτων).

C. 917, l. 9. οὐ δῆμος, οὐ δορυφόρος κατεπείγων. Syr. οὐ δορυφόροι, οὐ δῆμος κατεπ. "Reg. a, c, d, Coisl. 2, et Or. 2 abiecto δορυφορος habent ου δημος κατεπειγων non male" (Migne).

C. 917, l. 21. πρὸς τὸ τυχεῖν = ﺑﻪ ﺣﺎﻝ ﺳﻪ ﻟﻪ.

C. 917, l. 30. τοσούτον ἔχουσιν τὸ σοφὸν = ﻟﻪ ﺳﻪ ﻟﻪ ﻣﻪ ﺳﻪ ﻟﻪ.

C. 917, l. 41. εἰς τοὺς κινδύνους χωρήσασα. Syr. has, "She leapt towards dangers in order that no impure body should touch her pure and noble body." "In editis sequitur ὡς ἂν μηδὲ σῶμα ψαύσειεν ἀναγνον ἀγνοῦ καὶ γενναίου σώματος. Sed haec temere hic sunt assuta" (*Migne*).

C. 921, l. 1. παῦσαι καὶ ἀπειλῶν = ܡܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

C. 925, l. 27. σχεδὸν = ܡܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

C. 929, l. 30. οὗς ἐγέννησε κόσμῳ, θεῷ παραστήσασα. Syr. reads οὗς ἐγέν. νόμῳ θεοῦ παραστήσασα.

C. 932, l. 3. ἀπεγνωσμένης = ܡܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ.

(II.) (III.) The two succeeding documents in this book are two different translations of a single Greek homily of Severus of Antioch, Monophysite Patriarch (A.D. 512—519). Fragments of the original text are given in Mai, *Script. Vet. Nova Collectio*, t. ix. p. 725. The first form is edited from Brit. Mus. Add. MS. 14599 (fol. 138, r. 2) = Wright DCLXXXVI. The MS. is dated A. Gr. 880 (= A.D. 569). It contains "the Second Volume of the ἐπιθρόνιοι (homiliae cathedrales) of Severus, Patriarch of Antioch, in a more ancient translation than that of Jacob of Edessa, comprising homm. XXXI to LIX. It is perhaps the version of Paul of Callinicus (see Assemani B. O. II. 46)."

The second form is edited from Brit. Mus. Add. MS. 12159 (fol. 98, v. 2) = Wright DCLXXXV. This MS. contains the homilies of Severus translated by Jacob of Edessa A. Gr. 1012 (= A.D. 701). They are 125 in number and are divided into three parts or volumes (ܡܢ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ). The MS. is dated A. Gr. 1179 (= A.D. 868). A translation of the first form of the homily on the Maccabees is given below.

The chief interest of this discourse of Severus is to be found not in its treatment of the Maccabean story, but in its references, somewhat meagre it is true, to the circumstances of Severus' own day. Plainly the Jews were still a great power in Antioch as they had been in Chrysostom's time and long before. The Manichees were still to be reckoned with; and astrology was still a trouble to the Church.

(IV.) The next document given is an anonymous homily of uncertain date. It is taken from a Paris MS. (234. 31 of Zoten-

berg's Catalogue), written on paper at Antioch in the year 1503 (the third figure is doubtful) of Alexander, i.e. about the close of the Twelfth Century of our era. A translation is given below.

This homily is interesting from the partial attempt which has been made to give the story a Christian colouring. The scene is changed to Antioch. The heroine and her sons are still of the Sons of Israel, but some editor or transcriber has substituted in the prologue the charge of honouring "Christ the Saviour" for that of refusing to eat pork and join in heathen sacrifices. Further an attempt has been made to *christen* Shamone with the name of "Mary," but the re-naming has not been completely carried out. A few N. T. references or quotations (e.g. to the Gospel of St John and the Epistles to the Romans and the Hebrews) are put into Shamone's mouth. In spite however of these patches of Christian colouring the story still remains substantially a Jewish or at least an O. T. story.

(V.) A *Madrāshā* of Ephrem is given next in this book. Since it was put into type, twenty-four years ago, it has appeared in Lamy's edition of Ephrem (*Hymni et Sermones*, III. 686), but it is nevertheless given here both for the sake of completeness and for the purpose of recording the readings of Cod. B which are not noticed by Lamy.

Two MSS. are used in this edition.

A = B. M. Add. 14592 (fo. 61 v.), of Century VI. or VII., containing hymns and discourses of various authors. It is numbered DCCXLVIII in Wright's Catalogue.

B = B. M. Add. 14520 (fo. 43 a), of Century VIII. or IX., containing hymns of various authors. It is in the estrangela character and is numbered CCCCLI in Wright. It contains only vv. 1, 2, 4—6, 12, 17, 18, 21, 22, 25 and 33 of the *Madrāshā*.

A translation is given based on a fragment of one by Professor Bensly.

(VI.) Of the last document printed in this book the present Editor can give no satisfactory account. Professor Bensly, so far as it is possible to discover, left behind him nothing but a text written out ready for printing together with one or two marginal notes in pencil. Nothing has been found among his papers to lead to the identification of the three MSS. used to construct the text. A search in the Bodleian however resulted in the identification of

the MS. designated "A" with Bod. Or. 624 (= 134 of Payne Smith's Catalogue). It is a Malabar MS. given to Mill in 1822, and is described by Payne Smith as *recently* ("nuper") written in Nestorian characters. It contains, (a) a Commentary on the Four Gospels, (b) the History of Samona in dodecasyllabic verse.

In order to give a possible clue to some future inquirer into the identity of the MSS. denoted B and C by Professor Bensly, it may be mentioned that these two MSS. were originally denoted C<sup>1</sup> and C<sup>2</sup> by him.

The poem would be not unfairly described as a paraphrase of the greater part of IV Maccabees. It follows its arrangement and echoes its language. Marginal references to IV Maccabees are therefore added to the translation of the poem. The great difference between the two works is that in the poem a speech is ascribed to the mother before each execution of a son, and is given in full. There is little that is new in these utterances.

A translation of this poem is given.

#### EMENDATIONS AND SUGGESTIONS FOR THE SYRIAC TEXT.

Macc. vi. 17. [ܡܠܚܝܬܐ] ܡܠܚܝܬܐ is perhaps an early corruption for ܡܠܚܝܬܐ (not found in the Lexx.) or some such form. Greek *μαλακο-ψυχήσαντας*.

xv. 13. ܡܠܚܝܬܐ is perhaps an early corruption for ܡܠܚܝܬܐ. Gk. *φύσις*.

Sev. p. ܐ, l. 7. For ܡܠܚܝܬܐ the mg. seems to read ܡܠܚܝܬܐ (R. L. B.).

p. ܐ, l. 12. ܡܠܚܝܬܐ may be an error for ܡܠܚܝܬܐ (p. ܐ, l. 22).

Story of Maryam, p. ܐ, l. 27. For ܡܠܚܝܬܐ read ܡܠܚܝܬܐ (R. L. B.).

Ephr. p. ܐ, l. 12. For ܡܠܚܝܬܐ perhaps read with Lamy ܡܠܚܝܬܐ.

ib. p. ܐ, lines 4, 5. For ܡܠܚܝܬܐ Lamy has the correction ܡܠܚܝܬܐ.

Ephr. l. 6. **ܫܝܠܡܢܐ**. So Lamy prints the text but he translates "invaderunt" (as though conjecturing **ܫܝܠܡܢܐ**).

ib. l. 17. **ܕܠܝܠܐ ܕܝܠܐ**. Lamy prints both these verbs with *seyāmē*.

ib. l. 22. For **ܕܠܝܠܐ** read with Lamy **ܕܠܝܠܐ**.

ib. l. 23. For **ܕܠܝܠܐ** Lamy has **ܕܠܝܠܐ**.

(N.B. In all cases of variation between Prof. Bensly and Dr Lamy the former follows the authority of the MS. or MSS.)

Anon. Poem, p. ܘܘܘ, l. 323. Read **ܕܠܝܠܐ** (with two *Hêths*).

ib. l. 331. The metre requires **ܕܠܝܠܐ**.

ib. l. 353 (note). Read **ܕܠܝܠܐ** (with *ܘ*).

## TRANSLATIONS.

(A) MÊMRA OF MAR SEVERA (Syriac, p. ١٢).

The Panegyric of the Maccabean youths is thought on account of the glory of the conflict they sustained to supply rich intellectual materials to those who pronounce it, but in that it surpasses all power (finding) of words it convicts of poverty those who panegyryze.

And [even] in that which is before us (in the midst) they greatly fall short of the truth; for even a painter, if he see anything strange and unusual of endless beauty of created nature, and takes pains to copy this with pigments, paints indeed an image beautiful and very fair agreeing with this beautiful and lovely prototype; but he is overcome in that he is not able accurately by means of art to attain to that natural beauty.

So we also desiring to paint with the pigments of words the spiritual beauty and the manly struggle of these seven youths for piety say indeed things beautiful and very beautiful, for such is the subject, but we stand at a distance from their greatness of deeds, as we are removed even from nature. For merely to hear that seven youths, who, being now of youthful age, went forth by the same gate of youth, who overtopped one another a little in age like the steps of a ladder, but nevertheless youths all of them, that they suffered one and the same death on behalf of piety, and were constant under (in) various kinds of tortures; and before them Eleazar elder and priest, and instructor rather in sufferings for piety than in the Law—and of their aged mother—that she endured manfully the scourgings of her sons and denied that she was a mother, what obedience unfearing! What a soul not dismayed! And what a wealth of words do the events need to be able to extol them to the height!

It putteth down therefore [the eloquence] which promises with sighs by study and art to write praises, and it flieth to that which is of heaven; and it lifteth up itself with its own wings and not with artificial and alien wings; and to God who crowns the contest of piety it cries with the prophet: Of thee is my glory in the great congregation.

And as regards that which I bring to the remembrance of the Church, I have evolved a certain truly divine and secret thought from the struggle of these valiant martyrs. For it seems to me that the old man holds forth a type of the Law which has waxed old in the Scriptures, and that the youths who were disciples to the old man together with their mother fulfil [the conditions of] the type of the Church of the Nations, which was indeed of old without child, but afterwards had many sons; which formerly was taught by the Law with symbolic teachings of piety; concerning which Hannah the prophetess said: The barren hath born seven. Because the Synagogue whose sons were formerly many hath waxed feeble.

But bring before your eye as it were into that stadium of virtue him whom time hath not darkened, who contended that he might annul former things. Moreover that which is sung by every man when it sounds as it were in the ears new and undefiled of those who desire sustenance which is old indeed in the passage of years, but new in affection and freedom from cloying.....

(3) And Antiochus the tyrant sat and was cruel in his mind, in a certain lofty place, for such is loftiness of spirit that it causeth perverseness to those who are troubled with it, namely, that they stand upon the earth with the rest but think they are fixed in the air when they walk on the tips of their nails, and lift up their eyebrows and exalt themselves as the cedars of Lebanon, as said the Holy Scripture, displaying their bareness of fruit and their haughtiness.

And there was standing before him girded in armour all the assembly of the soldiers ("Romans") and of the servants bearing lances, a sight sufficient to cause astonishment (dismay) in the beholder. And there were set in the midst instruments of every kind of torture which threatened various kinds of punishment. And there were some of them not yet made ready and as yet known only as a danger, which threatened by their very appearance bitter and violent death; and with scourgings very fearful, if it were possible, so to speak, lacerating with the body the soul also, and almost separating it from the bond of its fellow.

(4) And first into the midst came Eleazar the priest, hoary of hair but shewing youth in mind. And he was urged to eat of heathen sacrifices and flesh of swine, and herein that he should renounce his pure reverence for the Law; for the tyrant thought that if he overcame this man, he would overcome the Law, yea the Priesthood itself; and he thought that to overthrow the old man was to dissolve these (Law and Priesthood). For with these was his war and not with the sons of men. And he hoped again that the master would be followed without a struggle also by the young men his disciples. But his hope and his expectation disappointed him. For with the body the old man and infirm triumphed over the torments, and strengthened the youths strong as they were in body, and proved that the Law was spiritual and the Priesthood heavenly. And he made known that there was in them a good and ready hope for the sake of which it was also right to suffer, even though these things were not yet established unto [? legal] form and writing.

For Antiochus indeed laughed much at him as though he were suffering in vain and [in vain] rejecting that pleasant taste of swine's flesh; and he called it a servant of nature and he reckoned it folly that he should take death in exchange for a single food. For he was mixing his very threats and at the same time mocking the man and frightening [him]. And sometimes he spoke both pitying and being grieved for [his] weakness and old age and worthiness; and the self-same sneers his servants also held forth. Being armed even thus on the king's side and helping him in every way, they were surrounding this old man as a tower of virtue. But he was not to be taken nor known nor subdued by them.

(5) For he said: Our Law, O Antiochus, is verily The Law, for it is the work and gift of God and the teaching is not of one of the sons of men. Hearest thou not of Moses and his fast of forty days and the purity and brightness which came from him? And of the top of Mount Sinai and the cloud, and of Him who spoke to him from thence, and of the tables graven with the finger of God, which were written on both their sides, within and without; declaring to those who were heavy (brutish) in their minds the external things of the word, but to those who feared hinting carefully the theory of the deep things of the Spirit?

From thence we derive our refusal of the food of the flesh of swine, for it teaches us to restrain gluttonous desires, and not to pursue after pleasure, and that therein we should maintain constancy.

Reverence therefore either the Lawgiver who is God, or the high estimation of the Law. For irrational beasts are permitted, as I have said, to make use of the abundance of nature, and to possess the lust of unrestrained pleasures. But for rational man the Law is appointed that he may neither eat nor do all the things that are *natural*; for some are withholden, and the rest are permitted him. On account of this we even call those barbarians *beastly* who bring all things under the tooth, obeying nature and not the Law. The counsels of the Law therefore are such as they are because they remove men from irrational follies. For I speak even to your untaught obedience and heathenishness. And what shall I say? For the sake of decency (that is reverence for the High-priesthood) I reverence the worked tunic which giveth oracles by means of various colours, making it known that it is fit for the high-priest to be clothed with the whole various host of virtues. I reverence the ephod of judgment and the Urim and Thummim which we who are worthy to exercise the priest's office carry upon our breasts when we enter within the Holy of Holies, that we may gain eloquence of soul and that the adversary may be turned back rather with a word than in wrath and in lusts; that we may be able to judge the things that are fitting, and as in a vision may receive revelations from above and teachings of truth, and may offer answers clear of falsehood to those who are initiated. I reverence the tiara which crowns the head of the priest, as [of] one who has mastered the passions.

I tremble at the sacred plate of gold seeing that he carries on it the name of God which is without reproach, for this is engraved on the seal, even things ineffable, that it may give light to the face and may direct him that he may see God only.

As I think these thoughts and more than these, how can I betray the law of my fathers? And how can I be overcome by one irrational food? How can I defile my mouth? Herein thou hast, Antiochus, proof of my soul; try now my body also!

(6) But he was smitten with these truly philosophic words as with goads, and now commanded that he should be scourged with torments. And immediately the cruel servants began smiting him with fists and jumping on him with kicks (bringing down kickings on him); and with blows of whips they broke and pierced his ribs and they carded his flesh and his blood ran down in streams.

But the old man fixed his eyes on the heavens, and running with swiftness the heavenly course, was oppressed with sweat and

panting. And at last when he was not overcome even so as to utter one unsound word, he was delivered to the fire. And when the rest of his body was melted there after prayer on behalf of the people and dying words [addressed] to God, he flew away to the blessed roofs of the angels and the holy fathers.

(7) But these youths with like divine learning embraced the struggles of the teacher, and meditated therein (in the learning) very diligently and carefully. And more than the teachings of the Law, the constancy of the old man which they learnt and enjoined while he suffered they kept in remembrance with a certain keen diligence.

And in nothing at all did they fall short of that which was learnt; they made known and proclaimed it, not the more by the tongue, but by the like manhood under tortures. For every one of the youths according to the order of his age came into the midst, the tyrant thinking that by means of the punishment inflicted on the first he would bring the others to submission. For who is there that would not faint with fear when he saw the flesh of his brothers cruelly lacerated?

But this did not so fall out. But these armed ones, Piety's trained ones, shewed the snare set for their submission to be an occasion for the display of their manhood. For the eldest of the brethren thought that the example [set by] his teacher was due from him [also]. And the second one thought that the virtue of his brother, as well as that of his teacher (Rav), was due from him. And the third one contended to surpass those who had contended before him, and that he might be an example of manhood to the rest.

And all of them were associated together in the contests; and every one of them was glorified, not only in his own martyrdom but also in that of his fellow, for he who preceded was a kind of monument inspiring him who followed, and a fresh type of encouragement, sufficient and able to draw him to like zeal. But the later ones who drew near to the stadium were more constant in the contests of their brothers than they who were suffering, and were made ready for that which was to follow, fearing lest they should be passed over, and [desiring] that they might display in the body a brotherly unanimity of constancy under (in) varied torments of skilled tormentors.

(8) For one of them was stretched upon the wheel and the bond of his joints was loosened, and when he was revolving with

the circle of the wheel at the same time also he was burning, because coals of fire were placed beneath. And another one was stripped of his skin with claws of iron as a lamb is stripped. Another when his tongue was ordered to be cut out, of his own will put this forth for cutting off, declaring that even if one of those things hidden in the deep, that is to say, his inner parts, was demanded of him to give up to tortures, even this, if it were possible, he would willingly put forth.

For each one of them was striving in regard to fresh kinds of tortures to shew fresh readiness of will, and to be tried in all his members and to bear many trials of [his] faithfulness, before his soul departed from his body. For they judged that it was [the function] of beasts to fall (as is generally the case) with one death, but that it better suits those who are made men to bear upon their bodies many marks of manhood, and to draw near together to the sword of the enemy, and that their blood should drop upon enemies and upon kindred. Such was the steadfastness of those manly youths that I will not occupy myself with many particulars, while I relate [once for all] as to every one of their tortures, that such was the prepared readiness for their conflicts of these invincible martyrs.

For as those who fix in crowns of gold these precious stones seek not one colour but various for the increase of one beauty, these men leapt with the same banner over strange and varied inventions of tortures and desired the crown of martyrdom which comes by contests of all kinds which diversify it as with precious stones.

(9) When therefore the six brethren had finished the good course, and had attained to the crown of the City which is above, the youngest and seventh was left, prepared ("whetted") by six contests and exceedingly vehement in the strength of piety.

The tyrant being afraid of this one, tried to weaken him with flatteries and promises. And when he saw that he despised even these things, he commanded that his mother should stand by him, in order that he might take compassion as it were upon an old and childless woman; for he even thought that it would be enough, if she seemed only to be saying, Forbear, to weaken and subdue that athlete to nature. But it had escaped that self-sufficient one that it was she who had anointed the others for the contest and had sent them on their way to heaven. For when she was near, like the sum of virtuous strength, she was reminding (warning) these champions of piety, going round hither and thither

and considering, and trembling lest any of her sons should stumble and fall from piety.

While she was testifying with each one and shared the torments with them and thought (seemed) that she burned indeed and was indeed cut in pieces, like a tree whose own children, the branches, are cut in pieces. And so to speak she cried the cry of Paul, My sons, of whom I travail again<sup>1</sup>, until Christ be formed in you!

(10) These things therefore she thought and taught and did secretly and not visibly. But when she stood openly by her youngest son according to the command of the tyrant, she cast in Hebrew speech one word not only into the ears of her son but into his mind. And she did not speak in his father-tongue to hide it from the servants, but that she might remind the champion of the glorious deeds of the ancient and chief fathers (of the ancient fathers and patriarchs) and draw him to like zeal.

And she made the heart of the youth boil exceedingly and as if he were admiring bitter death, he hastened to swallow [it] as something sweet. And he cried out to those who stood by, Loose me from the bonds. And when he was readily loosed by those who erroneously supposed that he was changed from his manly mind, he leapt into every one of the frying pans which were set [ready] and flamed with fire, and he found more quickly even than he wished his desire and was added to the heavenly chorus of his brothers.

And by him also his mother cheerfully (readily) stood and was tried with like illa. And when she was crowned in the seven contests of her sons, she herself crowned her sons, and shewed by deeds from what a root these manly shoots sprang and grew up. Not so [truly] did the candlestick of seven lights which made glorious the temporal tabernacle give light, as did this woman with the seven human (rational) lights, her sons, give light to the Church of Christ.

(11) Hear these things, O mothers, and so bring up your sons, and let them go to the church and urge them to the learning of sacred words. And strangle them not with youthful cares. For the things that are seen are temporal, but the things that are not seen are eternal, as Christ crieth who speaketh in Paul. O holy mother! O manly soul of a woman's body! O harmony

<sup>1</sup> Gal. iv. 19.

of sons who shewed us one patience and one virtue and one constancy, on behalf of one hope or one equal death.

What will they say to these things, they who compound fate (compose horoscopes) from the planetary motion of stars? For their mother did not bear them as the orbit(s) stood still, in the self-same hour, nor did they all have in themselves a special portion from one ruling-star ("ruling-influence"), according to the folly<sup>1</sup> of the Manichaeans. But because the Almighty Reason had (found) one thing in them, It prepared one and the same crown of martyrdom for them.

(12) These though they girded themselves from the Law's Teaching were forerunners of the martyrs of the Gospel, as John also was the forerunner of Jesus. For those three youths also and Daniel the man of virtuous desires were delivered from the fire of the Babylonian furnace and from the pit of lions, in order that they of Israel might turn the barbarians towards Jerusalem which is below, [and] by means of signs they were shewn to be virtuous.

But the Maccabean youths, when the coming of Messiah and the resurrection were standing at the door, and when [that] Jerusalem whose architect and creator is God, and the preaching of the Kingdom of Heaven were about to be made known, departed from the stadium of conflict to heaven. And they first teach us the hope of the life to come and prepare us for it.

But otherwise, if this had not been thus ordered by Providence beforehand, would not the blind Jews say, Whom of the martyrs who testified for Christ have ye seen die in torments<sup>2</sup>? And these things they say because they look not to that glorious hope by the brightness of which we shine by the grace and mercy of Him who called us to this. To whom be glory for ages. Amen.

<sup>1</sup> *καταία.*

<sup>2</sup> The Second Form (p. 30) reads: What would not those blind Jews have said, when they saw some of those who testified for Christ die in torments, not having themselves (i.e. the Jews) eyes to look to the glorious hope of the Resurrection, by the brightness (rays) of which we have been enlightened, etc.?

(B) THE STORY OF MARYAM (SHAMONÉ) AND HER SEVEN SONS. MARTYRED ON THE FIRST OF AB (Syriac, p. 30).

Item, The Story of Mary (Shamoné) and her seven noble sons.

My beloved, there was in Antioch of Syria a certain woman of the Sons of Israel whose name was Mary and her seven sons in the days of the profane and wicked Antiochus. Then was it told him by the worshippers of idols concerning this woman, "She is a "believer," and concerning her sons, "They are believers and holy, "for they fear and honour Christ the Saviour of all; and the "gods, [even] the images, they despise and revile."

Then the evil king commanded that they should all be apprehended and stand before him. Then these brethren were taken the seven of them and their mother, so that they might release many from sin. And as David was sent that he might deliver Israel from Goliath, so God sent this woman behind the former ones (?) that she might confound the wicked one and deliver many from his snares.



God is accustomed to confound mighty men by the hands of youths and bring down the lofty by the hands of women; as by the hand of Gideon with few people he destroyed and burnt up and slew a multitude of the Midianites; and as for Sisera the evil who gloried in chariots and horsemen he was overcome by the hand of Anael, her whom God answered.



So also Olipherna chief of the hosts of Nebuchadnezzar King of Babel by the hand of Judith, that we may come to the history of Mary (that is Shamóné) and of her sons the victors (or the innocent).



When therefore she came in and stood in the midst of the battle and had armed her sons with the armour of the men of old who overcame in battle (lit. battles),—for the mother gathered her sons and began to say to them :

"Behold, my sons, the time of war; contend and fear not,  
 "since when (after) ye have overcome degrees of honour shall be  
 "given you. Tremble not before the winter of persecutions, since  
 "in the winter the profitable husbandmen are known. Be not  
 "terrified, my sons, at this sea whose waves are lifted high, since  
 "from it merchants are spiritually enriched. Be not slack, O  
 "swift hunters, to leap to meet this lion when he roareth against  
 "you. Be not quenched, my bright lamps, by the storm of this  
 "arrogant one. Be not beaten down, my strong towers, to con-  
 "found your mother. Be not persuaded, my flying eagles, by the  
 "glittering scales of the asp to go down living into Sheol. Be not  
 "afraid, my beautiful doves, of this destroying hawk. Beware, O  
 "my clusters full of sweet wine, of the vile fox lest he make your  
 "sweetness bitter. Fear not, blameless reapers, the heat of this  
 "hard day. Let there not be found in you a lie, O good darics! in  
 "this glowing furnace. If he flatter you, be not slack, if he  
 "frighten you, be not terrified. But deal craftily with him and  
 "beware of him. If he be wroth with you, laugh at him and deride  
 "him. Remember your fathers of old and the advantage<sup>1</sup> which they  
 "left you in the Scriptures. If he shew you swords unsheathed,  
 "remember that knife which was sharpened against the neck  
 "of your brother Isaac. It is not that I *hate* you, my sons, that I  
 "bid you die, even as your father Mâr Abraham hated not his  
 "only son when he bound him upon the altar for slaughter. But  
 "if I bid you live in this fleeting time, I should be [found] hating  
 "you and robbing you of the life which is for ever. But as Abra-  
 "ham, not through hatred but loving him the while, bound his son  
 "and obeyed his God, so I also, my sons, love you and your God;  
 "and I counsel you not to separate yourselves from his love.

"If this profane one shew you fierce fire, remember the three  
 "youths your companions, how they delivered their bodies to the  
 "fire and changed not their worship of God for images, and  
 "respected not his threatening and his flattery but answered and  
 "said to him, Thy gods we will not serve and the images which  
 "thou hast set up we will not worship. And even now, my sons,  
 "I beseech you, be ye like these your brethren, and give me joy.

"And if he say to you, I will cast you to the beasts, remember  
 "Daniel who delivered himself to the lions, that he might not be a  
 "companion to such as feared images.

"And if he say, I will make you second in my kingdom,  
 "remember Moses your teacher who was made son to Pharaoh's

<sup>1</sup> Rom. iii. 1 (Peah.).

"daughter, and he chose to be in affliction with God and not  
"to enjoy sin a short time<sup>1</sup>.

"And if he promises you riches, remember Joseph who despised  
"the riches of the Egyptian woman. And if he say, Do ye not  
"fear me? remember Elijah the prophet how he feared not Ahab  
"the evil king.



"Behold ye have, my sons, consolation and comfort from your  
"fathers of old, and more than anything the grace of your Lord  
"helpeth you.



"But I beseech thee, Habib the eldest of all his brothers, repay  
"me the loans which I lent thee; and as I brought up thy youth,  
"support thou my old age. Thou, my son, contend first in the  
"battle and overcome, that thy brethren may see thee and imitate  
"thee. And as thou camest forth before them into this world,  
"enter in before them into the kingdom which is for ever. What  
"have I, my son, more than this to give thee as an inheritance,  
"viz, to love the Lord thy God with all thy strength and with all  
"thy soul? Draw near therefore and contend that thou mayest be  
"the firstborn of thy brethren in both worlds.

"If, my son, I had betrothed you wives, thine would have been  
"the first bridal chamber adorned, and now thou receivest a spiri-  
"tual bridal chamber which shall never be destroyed."



And she said again to all her sons,

"Happy am I, my sons, when I see you bearing off victory.  
"Happy I am, my sons, when I see that ye have passed the  
"drowning sea. Happy am I when your grapes shall enter  
"the wine-press. Happy am I when I see you in the fold<sup>2</sup> of the  
"true Lord."



Then they took in the holy ones and their mother before An-  
tiochus the profane king, and they stood before him without fear  
and without trembling. And when the tyrant saw the beauty of  
their forms and the glory of their faces and the nobleness of their  
minds, he was astonished and said to them, Which is the eldest of

<sup>1</sup> Heb. xi. 25 (Pesh. with transposition of words).

<sup>2</sup> Joh. x. 1 (Pesh.).

you all? Then answered the victorious one the chief of his brethren and said, I am he. What dost thou require? The wicked one answered and said, See before whom thou art standing. The holy one answered and said, Before a murderous beast. Antiochus said, In my hands are thy life and thy death and I have authority over both. The holy one said, Thou art in error, poor wretch; over the body only hast thou authority to destroy, but over the soul God has authority. The king said, Harken to me and I will enrich thee and honour thee as those who stand before me.



The victorious one said, But would that even they would obey me and refuse thy riches, which destroy those who possess them! The tyrant said, Why dost thou hate thine own soul and seek to bring upon thee bitter tortures?



The illustrious one said, I hate not my own soul but I love it and I purchase for it with the fleeting life, a life which passes not away. But thou hatest thy life for through these fleeting pleasures thou inheritest long-drawn pains.



Antiochus said: Have compassion, poor wretch, on thy youth and destroy it not.



The athlete said: Even if thou destroy it not, death comes and destroys it; therefore of my own will I offer my blood to God. Then the tyrant was wroth and commanded to beat him with the tendons of a bull until all his body was lacerated. And he did so to him.



And the evil one answered and said to him; Behold I have given thee the first of the tortures to taste; do my will before I cut off thy limbs.



The holy one said: If thou hast tortures more grievous than these bring them quickly upon me.



Then the basilisk commanded that the frying pan should be filled with oil and made to boil, and that he should be fried like a fish alive. And when the smell of the burning oil went forth, then the holy one went up with good cheer and entered into the midst of the frying pan and when his body was flaming he gave up his soul into the hands of his Lord.



But Shamone said rejoicing: Behold one grain of wheat has entered into the treasury of life.



And she said to her second son, Enter, my son, like the second day on which the firmament was stretched out upon reeds, and it separated between the waters which are above and the waters which are below. Thou also, my son, be separate from sinners and be joined with thy brother in good things.



And Antiochus commanded that they should bring near the second and he said to him: Receive, my son, my counsel as helping thee, and behold the face (sight) of thy brother and speak not many words. The blessed one said to him; Behold thou the glory of my brother and boast not greatly but quickly dispatch me that I may be joined with him. Antiochus said, There is nothing to be seen of the glory of thy brother but the body fried in oil. The holy one said: Because thy heart is dark with profaneness, thou beholdest not the glory of my brother, but his reproach. Antiochus said, Spare thy soul before thou enterest the frying pan. The holy one said, Spare thou thy soul before thou fallest into the Gehenna which is not quenched. Antiochus said: And dost thou not fear me, insolent one? The victorious one said: I fear not thee because thou fearest not God. Antiochus said: And where is thy God? Let him come and contend with me and deliver thee out of my hands. The illustrious one said: He will not deliver me now, that thou mayest declare thy madness and that I may declare my faith, and that he may shew his grace, namely, how he is patient with thee; but in the end he will take vengeance of thee in righteousness, and me and my brother he will crown because of our confession.

Antiochus said: Ye speak words only and I shew deeds. Draw near and flay the skin of his head like a sheep and fry him in oil

like his brother. The holy one said: On his head the athlete deserves to be crowned when he conquers his enemies. Antiochus said: As I did to thy brother I am about to do to thee because like him thou didst revile me. The holy one said: It befits the ox that his neck should be level with that of his fellow when they labour equally with the plough. I and my brethren also like oxen shall sow in the field of our limbs through thy tortures, and in the day of the Resurrection we shall reap from it life everlasting. And when he had said these things he yielded up his soul to God in the midst of the frying pan.

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And Shamonné said: Behold two doves have escaped from the wicked hawk and have gone up to their nests on high.

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Do thou also, my third son, hasten to go to thy brethren who wait for thee. And Antiochus answered and said to him, Come, my son, be with me in this kingdom, and be not like to these thy wretched brethren who destroyed their bodies in vain, but do my will quickly and worship my gods. The holy one answered: This thy kingdom of which thou boastest is about to be dissolved and to come to nought and so with the gods whom thou dost worship. And I like my brethren will deliver my body to tortures that I may inherit with them eternal life.

Then Antiochus was wroth and commanded to cut off his tongue and his fingers and his toes. And when he had done thus to him he delivered up his soul with joy to his Lord.

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And his mother drew near to the fourth and said to him: Behold, my son, the form of the fourth, even of him who appeared in the furnace to the three youths is engraved on thee. Do thou also, my son, quench the wrath of the evil one, and make haste and depart to thy brethren who wait for thee.

Then Antiochus answered and said to him: Worship like me, my son, compassionate gods and perish not like thy brethren.

The holy one said: I worship God the Creator of heaven and earth and all that is in them. Stones and stocks which the carpenter hath made I hear not, nor worship. I will not leave the Maker to worship the made. I will not change God the Judge of all for idols deaf and blind. But hasten despatch me to my

beloved brethren, for behold they wait for me. Then the evil one was embittered against him and commanded to put out his eyes that he might not see the light of the Gods (? of heaven). The holy one said: Well hast thou blinded my eyes that I may not see thy face, O wicked one! And when he had transfixed him with many arrows of words, the tyrant commanded that he should taste death like his brethren.



And when he brought in before him the fifth, the holy one spake first to him: What wouldst thou ask me? Shut thy mouth while I say to thee: If thou flayest my head and blindest my eyes, and cuttest off my ears as well as my tongue, thy will I will not do and devils I will not worship. But manifest thy wickedness quickly and send me to my brethren, for behold they look for me.

Then the disciple of Satan commanded that they should cut off his limbs and cast them into the frying pan. Who could behold this bitter judgment, half of him alive and half being fried? But his mother and his brethren stood like adamant and looked upon him.

And he answered and said to the wicked one: Even if thou cut off all my limbs, God, as Ezekiel said, is about to gather and raise them up with glory, but thy body and thy soul he will torture without mercy. And when he had said these things his soul flew to his brothers and his beloved ones.

And Shamone answered and said to her sixth son, Behold, my son, Friday on which man was created is portrayed in thee. Err not like the first man who sought to be exalted above his degree and lost his glory. Thou also beware lest thou be deprived of thy brethren and bring down my grey hairs with wretchedness to the grave. But he answered and said to her, Fear not, my blessed mother, more than thou thinkest I am about to contend with this enemy of God.

Then he drew near and stood before Antiochus and said to him: Why dost thou pause, accursed butcher? Bring forth thy sharp sword and embrue thy hands in my innocent blood.

Antiochus answered and said: Eat, my son, of the sacrifice and I will make thee second in my kingdom.

Then the holy one laughed and said to him, Wherefore dost thou counsel me that which will not profit me? I will not be turned aside from the path of my brethren and my beloved ones; but quickly despatch me that I may go to them.

Antiochus said: Put forth thy hands that they be cut off. And he put them forth. And he said: Put forth thy tongue that it may be cut off. And he put it forth. And when his hands and his tongue were cut off, immediately he gave up his soul with joy.

But in that we did great injustice to the struggles of the saints over which we passed quickly through shortness of time as the holy apostle said: The time is too short<sup>1</sup> for me to tell of the triumphs of the righteous, so we tell briefly the history of these seven brethren, and we come with few [words] to this seventh saint. For the adversary was not worse beaten by Job than Antiochus was derided by these illustrious ones.

And when he saw the seventh prepared for battle like his brethren, he let him alone and turned to Shamone and said to her: Persuade this youth to leave this folly, and spare thy [own] grey hairs, and leave for thyself this staff for thy grey hairs, that thou mayest stay thyself upon him. Why hast thou not a heart? Why hast thou no bowels of compassion like [other] women? Leave thyself one lamp that he may give light to thee. Leave thyself one grain of wheat in thy field. I myself greatly pity thy grey hairs. Behold thou hast shewn in these six who are gone that thou lovest thy God; spare this one who remains to thee and do my will. O hast thou a heart of stone, and dost thou not feel? Go persuade this one that he do my will; and I swear by all the gods that he shall be second in my kingdom. I know that he will do thy will and not despise thy counsel. (And the evil one knew not that Shamone was unlike her mother, Eve the weak.) And when she heard the prophecy of [this] Balaam-diviner, she said to him, I will persuade him.

She turned to her son, deriding the wicked one and said to him in the tongue of the fathers (but the evil one knew not what she was saying but heard only the melody of the persuasive words), and she said to her son: I ask of thee, my son, to have compassion upon me. Nine months I bare thee in my womb and I encountered danger at thy birth and I bare thee upon mine arms and suckled thee three years and I brought thee up until now. Do not return to me inverted the loans which I lent to thee upright<sup>2</sup>.

God forbid that thy crown should perish in thy hands! God forbid, O lamb, that thou shouldst separate from the flock of thy brethren and become food for wolves! God forbid, O star of light, that thou shouldst be extinguished and fall from the firmament! God forbid, O warrior, that thou shouldst fall in the battle! God

<sup>1</sup> Heb. xi. 32.

<sup>2</sup> Herm. Pastor, Mand. iii. 1, 2.

forbid, O seventh day, that thou shouldst be seduced from the number of thy brethren! For on thee was proclaimed rest for the Creator who wearieth not. For on the seventh day were finished the heavens and the earth and all the host of them. And in thee my seventh son were finished my labour and struggles, and my womb ceased from child-bearing. After thy birth the pains of birth assailed me not. Be thou the seal to the crown of thy brethren in the kingdom of heaven.

Then answered the holy one and said to his mother: Get thee from me, disturber; why dost thou withhold me from the company of my brethren the ready merchants? For behold their ships have entered the haven of rest, and I am still standing among the storms. It was not enough that I came forth from the womb after all of them, but into the kingdom of heaven behold I enter after all of them. Howbeit in this I have great comfort that even if I am the youngest in the inheritance, our good God desireth not full age or youth but faithfulness and good works.

Then he answered and said to the persecutors: Why stand ye idle? Despatch me quickly that I may go to my brethren, because I seek not the life that dieth and the growth that diminisheth. But now empty against me the quiver of thy arrows and all thy threats and despatch me that I may go and see Him whom I love. Furnish me with the afflictions with which crowns are bought in that place. Make not my tortures less, lest my recompense be less than that of my brethren.

Then the ravening wolf attacked the blameless lamb in his fury, and commanded his servants to torture him as they would. And they fastened upon him like evil beasts; one put out his eyes; one cut off his ears, and one tore off his arms from his sides, and one cut off his tongue. And when his limbs were cut off his soul flew with joy to his brethren.

And Shamonné is worthy of good remembrance. When she saw her seven sons crowned in one day she gave thanks and praised God, because she trusted that her offering was accepted before her Maker.

But Antiochus the evil did not reverence her grey hairs, but tortured her with many tortures. But she rejoiced exceedingly in this, that not only in her youth she had served God but also with her grey hairs. And after she had borne many tortures her soul flew to be with her beloved ones.

Shortly have we told the story of these holy ones. Not on account of their sins did God avert [his eyes] from them,

but that their joy and faith might be known. And in that he delivered others [it was] in order that he might declare the greatness of his grace. The three who were delivered were not more righteous or better than the seven. Their righteousness was worthy as their confession was worthy [of reward], but God averted his eyes from his servants that their truth might be proclaimed.

∴

And the holy ones were crowned on the first day of the month Ab, through whose prayers may we all be thought worthy to become their companions! Amen.

The story of Lady Shamóné and her seven sons is finished.

(C) A MADRĀSHĀ OF EPHREM (Syriac, p. ١١١).

- 1 Mother of seven heroes,  
Like the Week of seven days,  
And the Lamp of seven branches,  
And Wisdom of seven pillars,  
And the Spirit of seven operations.  
Blessed is He that hath crowned his worshippers.
- 2 Glorious was she as a bird  
With her loved ones as with wings;  
She was stripped<sup>1</sup> that she might be decked out once more,  
For she plucked out and cast away her pinions,  
That she might put forth wings at the resurrection.
- 3 Borne on wings is the mother at the resurrection,  
And borne on wings after her are her loved ones.  
She bare them from the womb,  
And buried them in the midst of the fire,  
And withdrew them to the kingdom.
- 4 Sorcer than the pangs of their birth  
Were the pangs of their death;  
Between pangs and pangs she stood,  
The pangs of the love of the Lord  
Conquered the pangs of birth and of death.
- 5 And not one did she leave for herself,

<sup>1</sup> Reading ܠܡܡܝܬܐ with Lamy.

- To be a staff for her age;  
 She broke the staff of her age.  
 She that had triumphed in the sixth  
 Was not vanquished in the seventh.
- 6 She took them from her bosom  
 And cast them into the midst of the fire  
 By the fire and spirit that inspired her,  
 That those corporeal ones might become  
 As angels of fire and spirit.
- 7 The mother of the seven  
 Judgeth our foolish virgins;  
 For she severed herself from her children.  
 The foolish ones instead of lamps,  
 Lo, they deck the daughters of strangers.
- 8 In this same confusion these,  
 As they wove and span (*or* drew [water]) for others,  
 Arose in bareness;  
 The oil that was in their vessels failed,  
 Darkness seized on their lamps.
- 9 The daughter of Jephtha slew herself,  
 A heifer that loved the knife;  
 Her father offered her blood,  
 Yea to a layman was it granted  
 To offer his own blood.
- 10 The maiden cared nought for the bathing,  
 Fair was her body which she bathed in her blood.  
 Her body by its blood was made white,  
 The cleansing power of the water was revealed,  
 Of hidden spots there were many therein.
- 11 Hannah the prophetess at the sanctuary,  
 Eighty years was not wearied.  
 Her husband was dead and she had obtained her Lord,  
 She had plighted herself when widowed  
 To a Spouse incorruptible.
- 12 Instead of her husband she loved her Lord,  
 Instead of her house she desired his house,  
 Her Lord did she worship at the house of her Lord,  
 Freedom sold herself  
 To the Lord who had made her free (*or* She who was  
 free to the Lord who made her).
- 13 One that became not her Lord by force,  
 Him she made Lord by her free will.

- He gave us freedom only  
That we might sell him our freedom  
And be heirs in his kingdom.
- 14 Whenever our freedom is free  
Then is it in subjection,  
And when it is sold  
Then is it set free,  
For the Lordship of its Lord is good.
- 15 Hannah loved God,  
She fixed herself in the midst of his house,  
On his beauty she gazed at all times,  
She let not her eye cease from him,  
Eighty years she was not sated with him.
- 16 But the virgins of the Messiah  
Wander beyond his house  
And in the midst of his house are idle.  
There they are and yet not there.  
By custom<sup>1</sup> (evil-custom) they gain (make) time for  
themselves.
- 17 O for the last athlete,  
Son of the honoured Shamonné!  
The tyrant placed him in the midst,  
Between tortures and delights,  
Between woes and blessings he set him.
- 18 He promised him good things in abundance,  
And how doth he give good things  
Who from good things did<sup>2</sup> cut off?  
Even in good things he was bad,  
Whose blessing gained (brought) a woe.
- 19 The evil one saw the noble ones  
That by his evil things they were helped.  
He turned himself into a helper that he might ruin them.  
He began promising good things  
That by his good things he might work ill.
- 20 Just therefore as the evil one,  
E'en when he doeth good is a murderer,  
So let us learn that God  
Is good, aye good when he entreateth evil.  
For he procureth us blessing by suffering.
- 21 The evil one borrowed him a mask

<sup>1</sup> "Pro more tempus terentes" (Lamy).

<sup>2</sup> "was" (Lamy).

- And showed himself like the good one  
 That he might rob them of the good one.  
 But they chose his evil gifts  
 That they might not be parted from the good one.
- 22 The youth saw and understood  
 Which were the good  
 And which the bad.  
 His good things he deemed bad  
 And his bad things good.
- 23 He was upright<sup>1</sup> and chose as one experienced  
 The choice that was full of glories.  
 But his body was childish and youthful,  
 His understanding was hoary and old.  
 His mind was a furnace to him.
- 24 He brought in the things offered  
 Into the midst of his heart as into a furnace.  
 He made trial of the good which he counselled him,  
 He found it woe within him;  
 In suffering he found glories.
- 25 He rejected the good that he promised him,  
 For he saw that he was giving him an inheritance of woe.  
 He reviled the tyrant much,  
 That the evil one might multiply his torments,  
 And that the good one might enrich his crown.
- 26 He feared not the reproach of the tyrant,  
 Who had promised him glory;  
 For a man by compulsion is put to shame,  
 And feareth compulsion.  
 He despised his [proffered] glory and his compulsion.
- 27 The tyrant forced with compulsion  
 The lad to come to delights;  
 And the youthfulness which no reins  
 Restrain from pleasures  
 Refused them when men forced them upon it!
- 28 But we foolish ones when our Lord  
 Does not permit us to acquire a thing,  
 Our will conquers his compulsion.  
 He does not receive those who come to him under com-  
 pulsion.  
 We seek [him] under compulsion.

<sup>1</sup> "strenuus" (Lamy); "legit" (al.); "praeclare se gessit" (P. S.).

- 29 The youth Joseph found  
 Devices full of destructions.  
 He fell into the net of the young;  
 In nakedness they expected him,  
 In nakedness he fled from her.
- 30 Two old wolves overcame<sup>1</sup>  
 One ewe in the garden;  
 A lion's whelp in the chamber  
 Saw a heifer and fled from her,  
 Did violence to his nature and overcame his hunger.
- 31 Joseph the secret martyr  
 And confessor in the chamber!  
 The confessors confessed in that they let themselves burn;  
 But Joseph in that he allowed not himself to burn,  
 Proved himself in this a confessor.
- 32 Yea in persecution women also  
 Have fallen in the contest and been crowned;  
 For it was a time of valour.  
 In these the truth was glorified,  
 But in us the lie is glorified.
- 33 Among the enemies of virginity  
 They guarded (kept) virginity;  
 Two crowns they seized and carried off,  
 Those of persecution and of virginity;  
 But hardly may these be united in one.

"Concerning the sons of Shamone" is finished.

(D) MEMRA BY AN UNKNOWN HAND (Syriac, p. ۱۱۱).

Who is able to tell the story of the blessed ones  
 Of the house of Juda the Maccabai who are clearly shewn  
 to be Zealots (champions)?  
 Who for the Law and for the ordinances  
 Entered the fight (*lit.* "boxing") and the struggles, yea the  
 contests,  
 And were men of valour in battle, yea mighty ones;  
 And turned to flight armies, as Paul told;  
 And their war with daring kings ceased not;

<sup>1</sup> "inviderunt" (Lamy).

- And all the day they were found armed with the instruments of war;  
 And they fought steadfastly at all times;  
 10 And one chased a thousand in the might which he had gotten of the Lord;  
 And two put to flight a myriad by means of helps Divine, which were granted to these ready ones.  
 And they rooted up idols and brake in pieces graven things together with the bits of images<sup>1</sup>;  
 And they burnt the fanes and destroyed the temples, the dwelling-place of Satans,  
 As their father the Highpriest commanded them.  
 Sons of Mattitha were these righteous ones  
 And for this they gave themselves to all afflictions.  
 Let their prayer be a wall to the faithful!
- Let us draw near now to a deed full of wonder  
 20 Of wonder-worthy men who gave up themselves on behalf of the truth,  
 And endured scourgings and all afflictions for their hope,  
 And received torments and cruel tortures and entered the fire,  
 And endured slaughters and diverse deaths with breaking Of legs, and cutting off of arms, with pulling out Of teeth, and flaying the skin of the head, with scatterings Of bones and dividings of joints and nails, and reproaches And swords whetted, together with tongs lacerating the flesh...,  
 Together with sharp spear-points, and wheels revolving,  
 And caldrons full of sulphur boiling with thick smoke,  
 30 And razors cutting out tongues, together with heating-to-whiteness  
 Of skewers of iron, different kinds of bitter burnings!
- All these things they endured from the worshipper of the idol,  
 The serpent-basilisk Antiochus, the rabid dog,  
 For that their reason had rule over the passions of the body,  
 And their intelligence ruled over desires of the passing world.  
 And their mind its gaze was fixed on the world to come  
 And on account of this the men of wonder conquered [in] all struggles;

<sup>1</sup> A diminutive.

- Eleazar I mean the precious old man,  
 And Shamone the faithful martyr full of hope  
 40 Over her seven sons, illustrious youths, splendid in beauty  
 For whom I the wretched one have cared with brief pains,  
 And for whom I have made this short discourse.  
 And I have borne their praise and this glorious sackcloth,  
 That peradventure their prayer may be at every time a help  
 for me,  
 And that they may give me from the table of their dainties one crumb.  
 That I may cheerfully pay it, even this writing, for every  
 error.....  
 Sons of Abraham they were and from that blessed  
 Root had sprung these seven twigs of wonder;  
 And for this they overcame the wiles of the enemy.  
 50 Let their prayer be a wall to us every hour!

- But when Seleucus the king departed from the kingdom,  
 His son Antiochus full of evils reigned after him,  
 And dismissed Onias the priest from the high-priesthood,  
 And established in his place Jason the instrument of error.  
 For that he promised him a bribe, talents thousands three,  
 And he made him ruler over the people and gave him the  
 principedom.  
 This man changed the customs of the Jews' religion  
 And abolished the law of Moses, and profaned the Sabbath,  
 And relaxed the keeping of the commandments, and annulled circumcision.  
 60 And in his days Antiochus came to Jerusalem,  
 And spoiled it, and entered the Temple, and took away all  
 the treasures  
 And the deposits and the property (deposit) of the orphans  
 with that of the widows.  
 And in three days he destroyed eight myriads;  
 Forty thousand he led captive to [divers] countries,  
 And forty thousand he slew round about the city.  
 And the remnant who were left he gathered into one place,  
 And compelled them to break the ordinances of the law,  
 And forsake their customs, and be mingled with heathendom,  
 And to taste that which had been sacrificed and polluted  
 food,

70 And eat swine's flesh and every abomination,  
Lest they should be delivered with torments to death.

Then the tyrant entered a lofty judgment-seat and set down  
And had brought before him of the Jews one by one.  
And first they brought before him one old man,  
Whose name verily was called Eleazar the priest.  
And he was the instructor of these seven youths,  
And of all the people of Israel he was had in honour.  
And the unjust judge began and said to him:  
Give up now the Lord and the written law,

80 And eat that which has been sacrificed and flesh of the  
unclean swine,

Lest I burn thee in the caldron that is set on, the fire  
whereof is made ready,

And I destroy thy life evilly with haste.

And Eleazar the glorious priest answered with his voice,  
And spake courageously with him, even with Antiochus the  
serpent:

I am not persuaded by thy words, O erring king,  
Nor do I fear thy threats, seeing that it is not at all  
Possible nor fitting, not becoming nor honourable  
That I should refuse the holy food, the sacrifice of the Lord,  
And eat unclean and heathen sacrifices and corrupt flesh.

90 And how is it possible for me to deny him, the Living God,  
El-Shaddai, the Creator of earth, also of heaven,  
And worship images graven and deaf, the work of hands,  
Made of dust and weak clay mixed with water,  
And plated with silver and debased gold,  
And constructed of stocks and stones, created things (forms),  
The work of men with [men's] passions, sold for prices;  
Who like the blind have eyes and see not,  
Have a mouth and there is no breath in them like the dead  
stretched out?

And how shall I forsake the law of Moses, the elect prophet,

100 And be mocked after I have grown old and am entered  
into years,

And leave an evil name to those after me, to later time?

And what profit is it that I should live any longer? O  
wretch,

Bring near thy tortures, bring thy whips of grievous pains,

Heat thy caldron that is set on, light thy fire that broileth,  
Verily to die on behalf of my people is my choice.

Then the unjust one, the abominable, gave command  
That they should strip off the garments in which the martyr  
was chastely clad,

And leave that shamefast old man naked.

And when they had stripped him, they bound at once his  
hands and his feet,

110 And they stretched him out and began smiting him with  
all kinds of beating,

With the cruel rod, and whips and all kinds of tortures,  
Until his flesh was lacerated and his blood descended upon  
the earth.

And then they brought the saint near to the burning fire,  
And each of them took in his hand a skewer,  
And they heated them in the fire, pricking him without  
shame.

And when he fell upon the earth the sons of the devil  
kicked him;

And the righteous old man endured it with calmness,

In that he looked for the kingdom that cometh.

And when the servants of the tyrant saw the old man that  
he flinched not,

120 They added to his hard affliction redoubled whippings.

A stench also the heathen poured into his nostrils,  
And they brought instruments prepared with craft and sharp,  
And the arrogant ones dragged him and drew him into the  
midst of the burning fire.

And when indeed his bones were burning and he knew that  
it was the hour of the end,

He the chief of the chaste ones looked up to heaven and  
cried with his voice:

Behold, O God, and forsake not the work of thy hands,  
And spare thy people, and turn not altogether [thy] face  
from us.

And let thy truth spring as the day for the deliverance of  
thy servants and let it not be hidden.

And behold for them I give my body to all smittings,

130 And let my blood as a sacrifice be made pure for their  
deliverance!

And when he, glorious of face, had said these things he gave  
up his spirit,

And inherited the life which has no end.  
 And after the spirit of the saintly martyr had departed,  
 The evil tyrant waxed hot and was swallowed up in his  
 wrath,  
 Even when he saw that his loftiness was trodden upon by  
 servants.

And he commanded to bring others of that assembled flock,  
 And they first dragged in Shamonné, illustrious of soul,  
 Her sons surrounding her like a crown, two with five.  
 And when the wicked one saw them with one banner  
 140 Of victory coming before him, he was swallowed up with grief,  
 And admired their beauty and their modesty that was with-  
 out stain.

And he hid his ill-will in the midst of his murderous mind,  
 And he the vexed one made bright his presumptuous face,  
 And he began flattering them with words of confusion:  
 I have heard that your origin is of the blessed one, the root,  
 And ye have gotten, I ween, intelligence and a discerning  
 mind.

I advise you, O blessed youths, that without delay  
 Ye eat of swine's flesh and polluted sacrifice,  
 And that ye be not like to that miserable old man,  
 150 Who destroyed his life with hard torments and lacerated flesh.  
 And if ye contend not but obey my words now,  
 I will make you rule, each one of you over a separate  
 business,  
 And ye shall put on clothing even of my choice ornaments,  
 And ye shall be of those that eat at my table morning and  
 evening.

And if ye be presumptuous and remain in an erring mind,  
 I bring upon you affliction and punishment,  
 And I will tear off your limbs with the wheel and with the  
 whetted sword,

And I will roast you in pans of iron and caldrons of brass,  
 And I will burn you in strong fire that is kindled,  
 160 And I will scatter your dust with the wind that taketh  
 away error;  
 And I will cause you to become clay for treading down.  
 Then the bad unjust one commanded his servants, the tor-  
 mentors,

That they should bring and set in order all kinds of torments,  
 That perchance he might frighten and terrify the just ones.  
 They brought cords and hard fetters with thongs,  
 And wedges together with hands of iron and combs,  
 And the wheel revolving and full of cutting teeth,  
 And skewers and irons prepared with craft for separating,  
 And frying pans and caldrons glowing with fire full of torments.

- 170 Then the wicked tyrant answered and said to the upright:  
 Leave your former antique customs,  
 And give up the law of your fathers and the judgments decreed,  
 And be joined with me and I will make you rulers in my kingdom,  
 Lest I quickly destroy your life with these torments,  
 And ye be thrown into the midst of these boiling caldrons,  
 And be banished from this world.  
 Then the martyrs prudently cried with one voice  
 And as from one soul and from one mouth verily one utterance:

Bring thy tortures, O evil and unjust tyrant,

- 180 And bring near thy whips cruel of curve (anger), foolish senseless one,  
 And we will endure them for our law without fear.  
 And we will not deny the law of Moses in one word,  
 And we will not bow down to deaf images which have no utterance,  
 And if our teacher overcame thy torments and thy terrible sword,  
 And despised thy scourges and was not abased before thy threatening,  
 Though he was a man old of years and feeble through age,  
 How shall we who are youths and mighty of strength  
 Flinch before thy contemptible torments, deceiver, fool!  
 Enough, thou speakest enough, shut thy deceitful mouth.  
 190 We choose to die for the Creator of all,  
 And we prefer to burn in the midst of the fire that flameth,  
 Rather than obey thy word, utter destroyer.  
 And we know that if thou cut us in pieces without cause,  
 Our Lord will receive us into a kingdom and appoint us a crown,

- And our soul shall be taken into the midst of the dwellings  
of light,  
And we shall enjoy pleasures with Abraham the faithful,  
the accepted.  
And thou in the torment of the fire of Gehenna shalt be  
polluted, defiled,  
And thy soul shall be with devils in the midst of darkness,  
enduring sufferings,  
In that the Lord gave thee a mind and intelligence and  
prudence,  
200 And thou didst become like a dumb beast.  
And when the tyrant king heard these things,  
He raged and grew hot with wrath and anger and put on  
jealousy,  
And commanded his servants who stood before him at the  
time  
To bring the eldest brother, that blessed one.  
And his aged mother drew near, confirmed in mind,  
And comforted him and strengthened him and spake to  
him thus:  
Behold, my son, this day I adjure thee by El-Shaddai,  
That thou strengthen thyself well and flinch not in this  
contest.  
And as thou wast first in the birth of nature,  
210 And wast offered as first-fruits for thy brethren for this  
perishing age,  
So thou shalt be offered for them for the age to come.  
And after she had comforted him they dragged him before  
the judge.  
But first they rent and stripped off him the tunic,  
And bound his feet and his hands with thongs, the sons of  
Satan!  
And scourged him with scourges very bitter without sparing.  
And when they saw that there was no profit in their tor-  
ments,  
They cast him upon the wheel and stretched him out upon  
it in painful sort.  
And when his joints were pulled asunder with that affliction,  
And his bones were broken with that pain-inflicting wheel,  
220 He cursed the judge and said: O basilisk

Polluted, and enemy of the Heavenly King,  
 And basilisk in mind and in intelligence and in thought,  
 Not because I have slain any one dost thou torture me in  
 this manner,  
 Nor because I have dealt wickedly against God nor do  
 wickedly,  
 But because I am valiant for the law of my fathers.

The unclean ones said to him: Confess lest thou be  
 consumed.

He said to them: Your wheel has no power at all.  
 But bring you all your torments, see, I persuade you,  
 And cut off my limbs with my joints and cook me in the  
 frying pan

230 And see how our nation is invincible.

And when they heard these things they lighted under him  
 a fierce fire,

And they made the wheel cruel by art against him with  
 compulsion.

And the wheel was dyed with his blood pouring forth,  
 And by drops of his blood heat of fire was abated.

And when the flesh was melted upon the spokes of this  
 machine,

And his bones were pulled asunder, he used no complaint,  
 The courageous and valiant youth, the son of faithful  
 Abraham,

But he was transfigured and became incorruptible.

He endured readily tortures without number,

240 And said: Be ye like to me, my brethren, and from this  
 my band (? banner)

Let your love never depart,

And deny not the brotherhood for the life which is for a time.

Work gloriously and nobly with me to-day,

And seek earnestly from the righteous Judge

That he may bring punishment upon this destroying wolf.

And when he had said these things he gave up his blessed  
 soul,

And inherited the kingdom and light and bridal chamber....

Blessed art thou, even thou, O blessed Gaddi,

l. 231. 4 Macc. ix. 19.

l. 233. 4 Macc. ix. 20.

l. 240. 4 Macc. ix. 23.

Because as long as those workers of iniquity afflicted thee  
 250 That thou mightest recant, thou didst even say to them :

This is my intention,

If ye shall cut off my feet and my hands,

And if ye lacerate all my limbs with my tendons,

And if ye so cut off my joints with my arteries,

And if ye flay my skin and destroy my trunk,

And if ye add torments doubled to my tortures,

And if ye add all cruel pains to my tortures,

I will endure them without flinching with a glad heart.

And I will not be persuaded by you nor change my deeds,

And I will not forsake the law of my fathers and my customs,

260 And I will not deny my God El-Shaddai...

And after the soul of the youth was departed to the  
 kingdom,

Then to the second one drew near their aged mother,

She strengthened him and made him valiant and heartened  
 him by means of words :

Be strengthened, my son, and forget not the love of the  
 brotherhood.

And see thy brother how he endured the pains of an hour,

And inherited the life that is without end and without close.

And do thou endure now an hour in fortitude,

And thou shalt inherit the life that passeth not away in  
 the new world.

And after his mother, the blessed one, had heartened him

270 In that same hour the unjust ones took him and hung him.

And immediately they brought and clothed their unclean  
 hands

With hands of iron on which were sharpened claws.

And they asked him if he were willing to eat of things  
 sacrificed.

And when the heathen heard from the martyr a courageous  
 answer,

They put behind his neck long claws,

And tore off the skin of his head with that of his glorious  
 face.

Him they thus destroyed, leopard-like beasts !

But he gloriously endured afflictions,

- Crying out: How sweet is this kind of death  
 280 Which is on behalf of the law and faith of our fathers!  
 And he reviled the judge and said to him, O full of wicked-  
       ness!  
 Who art more cruel than all tyrants and full of malignity,  
 I know that thou art in anguish greater than mine  
 In that thou seest that we have fought with the glory and  
       highness with which thou art clothed,  
 And we have frustrated all thy wiles, and thou hast ceased,  
       being put to shame.  
 And as for me my sufferings are light upon me because of  
       the glory [which they bring];  
 But as for thee, thy punishment is reserved in Tartarus  
       beneath,  
 Eternal darkness without end and devouring fire.  
 And when the martyr admirable in his hardiness had said  
       these things,  
 290 He gave up his pure soul victorious over all.  
 And behold he enjoys pleasure in the Eden of delights.  
 Blessed is thy memory, O holy martyr Maccabai!  
 How thou didst contend in the strife and walk in the steps  
 Of thy brother, and thy feet departed not from the path  
       which he trod.  
 And when thy ribs were separated one from the other by  
       that cruel wheel,  
 And thy fingers were cut off with a sharpened razor,  
 And thy glorious face had been combed with iron claws  
 And thou didst not cry out at all nor say because of that  
       torture, Woe!  
 But thy courageous answer tortured the fool,  
 300 And thy words afflicted Antiochus the tyrant,  
 And from thy victories the companies of the devils betook  
       themselves far off,  
 And by thy request the [companies] of Israel were delivered  
 And thy prayers went up to heaven.  
 And after this martyr had died and inherited rest,  
 Shamone drew near to the third, glorious among the noble,  
 Even as one who bringeth lambs before the slaughterers.  
 And she embraced him and kissed him with love and desire:

- See, my son, beware lest thou forget love of the brethren,  
 And let their memory never be wiped out of thy mind,  
 310 And see how they endured and inherited the quiet life,  
 And remember our fathers Abraham and Isaac, the blessed  
 dead,  
 And forget not the law of Moses written upon the tables,  
 And let not the slaughter of thy brethren be ever wiped  
 out from before thine eyes.  
 But be like to them and endure for an hour, for if thou  
 diest thou shalt live.  
 But after she had heartened him, the evil-dealing wolves  
 took him,  
 And they gave him to eat things offered to polluted idols  
 and things sacrificed.  
 And many desired of him that he would eat and live.  
 And he answered them, O wicked and daring evildoers,  
 Did not one father beget us all, O beaten (rebuked) ones?  
 320 And did not that mother who brought forth my loved and  
 glorious brethren,  
 Did not even the same bear me in her womb nine months?  
 And from two breasts we sucked milk [during] the usual  
 periods;  
 And we all read 'sections' of the self-same teaching.  
 And ye say: Deny thy brethren one after the other (after  
 intervals).  
 Am I less than my brethren, O feeble ones?  
 It is good for me to die with my brethren in unexpected  
 torments  
 Rather than (*lit.* "and not") obey you, O devils puffed up!  
 And when those basilisks heard  
 From the mouth of the youth as he recited these words,  
 330 They were inflamed with anger and wrath, and brought  
 instruments,  
 Dividers of joints and bones and all small limbs.  
 And they began first of all breaking and dividing his hands  
 and feet  
 Also his fingers and his arms and his upper arms they cut  
 off;  
 And together with the caps of his knees they brake the  
 shins of his legs.

And when they could not in any way compel him,  
Immediately they put him upon the wheel, the dislocator  
of limbs.

And when his flesh was rent he called out, O wicked one  
of tyrants!

We for the sake of our doctrines endure all tortures;  
But thou—because of thy wickedness which is more wicked  
than all wickednesses,

340 And because of murders of the innocent, for thee lo! are  
reserved

Torments bitter which relax not nor come to an end.

And when he had said these things the approved one among  
martyrs gave up his spirit

And inherited the life that is for ever and ever.

I marvel at thy fortitude, Tharsai,

And from thy story night and day my thoughts cease not.

How wast thou tempted with every temptation,

In that this was thy portion and these were the allotments  
Of thy fate, that upon the top of the wheel there should  
be for thee towers

Of splendour; and there upon that wheel thou didst spread  
the bed

350 Of the rest of thy soul. And there the cartilages of thy ribs  
Were torn asunder, when thou didst cry, I will not deny  
my dear brothers,

But with them I will die for the sake of my laws,

And for the sake of my customs I give my [earthly] de-  
sires to disappointment.

And from the top of the wheel I shall receive from the Lord  
[the answer to] my supplications for the destruction of

This basilisk and serpent (?) and the other things that I  
hope for.

And blessed art thou who upon this rock of stone didst lay  
the foundations of

Thy faith and thy hope upon Jesus the Adamantine.

Therefore by thy prayers were delivered all the sons

Of the race of Israel and the land of the Jebusites was  
quieted.

360 May thy prayers be given for our sins, O Khosai!

And after the martyr had given up his soul with all triumphs,

Shamoné drew near to the fourth, mighty among the  
zealous ones,

And strengthened him and heartened him with words and  
help,

While her heart flamed and her eyes were full of pains-as-  
of-child-birth.

Be strengthened, my son, and fear not at all the pains  
Which these accursed and deceivers bring upon thee.

And forsake not the law of thy fathers and right judg-  
ments

Written by Moses (he is Fantil) the first-born of all the  
prophetic ones.

And consider, my son, thy brethren how they departed as  
martyrs,

370 In that they despised the torments of this tyrant.

And even if at present ye suffer martyr-pains

Yet are ye about to inherit the life that is incorruptible.

And with Abraham Isaac and Jacob, the righteous men,

Ye shall enjoy those blissful dwellings.

After she had encouraged him, those basilisks drew near to  
him

And scourged him and said, Obey us and be not mad

Like thy brethren who destroyed their own souls,

And eat flesh of things sacrificed and everything that is  
hateful,

And thou shalt be honoured by the king with honour and  
gifts.

380 He answered them: Not so, O destroyers,

But if ye wish to frighten me,

Kindle the hot fire and bring your sharp torments,

And see how I will overcome them with all fortitude.

Not the death of my brothers full of heavenly bliss,

Nor the eternal destruction of the tyrant with the Satans,

Nor the life of the true men which is beyond time,...

Lest I deny my brethren and my loving relatives.

Now enquire for thee, O tyrant worse than all tyrants,

New torments that by them thou mayest learn at all times

390 That I am brother of those who put thee to shame, O full  
of wiles!

And [that] I myself aim at this their goal.

l. 376. 4 Macc. x. 13.

l. 385. 4 Macc. x. 15.

- But when the lapper of blood heard these things,  
 And the wicked and unclean Antiochus was thirsty for  
 slaughter,  
 Immediately he commanded the servants to cut out his  
 tongue first.  
 But he said, Even if the instrument of my voice be sweet  
 (? "cut out"),  
 Even the silent God the exalted heareth.  
 Behold it is hung loose for thee, cut it out now from the  
 midst of the mouth,  
 And it pleaseth me when I give the extremities of every  
 limb  
 To destruction on behalf of God without repugnance and  
 grudging.
- 400 The tongue of my mind thou canst not cut out, O oppressor!  
 Of thee quickly the righteousness of God will take vengeance.  
 The tongue which singeth praises to the Lord by night  
 and by day  
 Behold thou art about to cut off, O evil and wicked and  
 accursed!  
 And then they inflicted on him torments and stripes cruel  
 in anger,  
 And he delivered up his soul and inherited pleasure.  
 Sweet is thy commemoration, O martyr Hebron,  
 And angels and men will wonder at thee,  
 Yea devils also, tyrants of the house of the Powers<sup>1</sup> will  
 marvel at (?) thee,  
 And worshippers of idols shall be broken by thy wonderful  
 story.
- 410 But blessed are those who copy thy ways,  
 And in prayer every day make mention of thy name in  
 the church,  
 Telling that when the unjust ones wished to afflict thy  
 pure body  
 And to make skewers of iron white-hot to beat thee [with  
 them],  
 And to bind thy holy hands with thongs of hide,  
 And to loosen thy lower vertebrae with instruments craftily  
 furbished,

1. 392. 4 Macc. x. 17.

1. 396. 4 Macc. x. 18.

1. 402. 4 Macc. x. 21.

<sup>1</sup> perh. "Orcus."

- And everywhere to pierce thy sides with spears;  
 Thou saidst: How sweet is death to them that are shame-  
 fully handled,  
 And die on behalf of the law of their God and deny not!  
 In thy prayers may the faithful find help!
- 420 And after this illustrious martyr had finished the course,  
 The aged Shamonné drew near to her fifth son,  
 And persuaded him with passion and tears and asked of him,  
 And spake with him in the Hebrew tongue:  
 Be persuaded by me, my son, and prove not an alien to  
 thy brethren,  
 And fear not the torments which the misbelievers compound  
 for thee.  
 And remember thy brethren and thy aged elect teacher,  
 And deny not the law of Moses the ancient prophet,  
 And wax not cowardly in this fight nor be a weakling.  
 And if thou lose thy soul in these grievous afflictions,
- 430 Our Lord will give thee life and inheritance [in] the king-  
 dom of heaven,  
 And will put on thy head the crown of light at the last  
 day.  
 And when the youth heard these things from the mouth  
 of his mother,  
 He leapt into the midst and stood before the foolish judge,  
 And said: I do not delay, O wretched tyrant,  
 To enter upon these afflictions on behalf of pure truth;  
 And of my own will have I done this and not of cruel  
 compulsion.  
 For when thou dost afflict me, the innocent, with many  
 afflictions,  
 Thou gettest many sins and becomest a debtor, O madman!  
 And punishment shall come upon thee from the King above.
- 440 What evil have we done, O hater of the race of men,  
 For which thou slayest us in this hateful way,  
 But because we worship the Creator  
 And meditate in his law day and night?  
 This therefore deserves honour and not reproach.  
 But because thou art a worshipper of Satan,  
 Do thy will quickly without delay.

1. 433. 4 Macc. xi. 1.

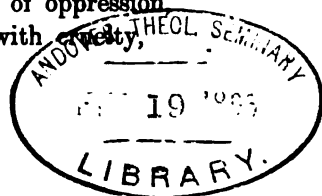
1. 434. 4 Macc. xi. 2.

1. 436. 4 Macc. xi. 3.

1. 440. 4 Macc. xi. 4.

- And when Antiochus heard these things, he, inspired by his  
devils,  
Immediately commanded the wicked servants who stood  
before him,  
And they bound him quickly and led him to a certain  
block.
- 450 And upon it they bound him and drove cruel irons into  
his knees,  
And his back upon wedges they bent with the block under  
him,  
And like a scorpion he was curved backwards from his  
neck. And his bones,  
All of them and the vertebrae of his back were dislocated  
together with his limbs.  
And while they were afflicting the soul of the holy one  
in this way,  
He said, Many blessings thy scourgings have given us  
In proving, O tyrant (for by means of cruel pains they  
have caused us  
To prove), our constancy which is for the Law.  
And with his utterance his life came to an end.  
Great and wonderful is the story of thy fight, O martyr  
Hebhzon!
- 460 And all men if they agreed together could not search out  
The like of thy wondrous conflicts, nor could they  
Declare the manner of thy glorious labours; not even if  
they urge  
The feat of their intellect in the path of thy tortures, will  
they gain  
Strength to see the goal of thy victory. But if they con-  
strained  
Themselves night and day, as if they were bound,  
And entered into the theatre of thy boxing and there exulted  
And beheld thee bent upon the block and were glad, ex-  
ulting  
In the day of thy death which was for them, that they  
might be delivered from evil,  
And may learn how thou didst endure torture that the  
treasures of thy wisdom
- 470 Should not be spoiled by the hateful ones who desired to  
afflict thee,

And sought to break the vertebrae of thy back, and tear  
 out thine eyes,  
 And loved to thrust nails heated in the fire into thy sides.  
 And in the day of judgment they will be pierced with the  
 goad of their sins,  
 And upon the block of torment in Sheol they shall be  
 justly nailed,  
 And they shall stumble against thorn-bushes of fire.  
 And when Shamóné saw her son carrying off victory,  
 She restrained her affections and drew near again to the  
 sixth,  
 And strengthened him and helped him courageously,  
 And embraced him and kissed him through love.  
 480 And she persuaded him:—O beloved of my soul, son of  
 blessings,  
 I beseech thee not to be deprived of that inheritance  
 Which thy brethren have inherited and that thou remain  
 not without a share,  
 And that thou be not alone without the lot  
 Which has fallen to thy brethren in the glorious mansions  
 of the kingdom  
 With Abraham and Isaac and Jacob the fathers.  
 And after she had encouraged him, his glorious aged mother,  
 Then drew near to his side those litigants (adversaries),  
 And bound him and scourged him and afflicted him that  
 he might eat of things sacrificed.  
 And that unjust judge and head of heathendom said to him :  
 490 Be persuaded by my words and be not mad with that madness  
 With which thy brethren were mad, lest I destroy thee in  
 wrath more miserably than them.  
 And the youth, the mighty one of valour, answered him with  
 sound speech :  
 I am younger than my brethren in years and in youth,  
 But I am as old as they in mind and in prudence.  
 And thus in the very same things we were born,  
 And in the very same we grew up into full stature,  
 And for the sake of them it is fitting that we should die  
 in equality.  
 If therefore it seem [good] to thee, O full of oppression  
 That, except I eat, thou wilt torture me with cruelty,



- 500 Behold I deliver my body to destruction, seek for thee  
occasion,  
And let thine anger rest upon me this hour.  
And when the worst of the accursed heard these things  
from the mouth of the youth,  
He commanded the froward servants who stood before him  
That they should bring the youth, and place him upon the  
top of the wheel.  
And quickly they ran fulfilling the command of the unjust  
one,  
And those polluted ones stretched him upon the bitter wheel,  
And the vertebrae of his back were disjoined in addition  
to all his limbs.  
And some of them brought fire and kindled it under him,  
And some of them heated long skewers of iron,  
510 And the merciless ones skewered and pricked him,  
And burnt his inward parts and his secret parts and his  
bowels.  
But he, while he was tortured with these pains,  
Said, Hurrah for the glorious conflict that is full of blessings,  
Which belong to it for the sake of the truth, for to the  
test of all these pains  
All we brethren were called and have been in no wise  
vanquished,  
For our race is invincible, O man full of wickedness.  
I love to die with those five brethren,  
O destructive devil and inventor of all torments.  
Behold, thy fire is cool and thine irons burn me not,  
520 Because the Divine lance-bearers surround us.  
And when that habitation of devils heard these things from  
the mouth of the martyr,  
He commanded and they brought him down from the wheel  
with all his limbs ruined,  
And put him into the caldron and boiled him, did those  
compassionless ones.  
And he gave up his soul full of all blessings.  
Sweet is thy commemoration and great thy victory, O martyr  
Bacchus!  
Who didst endure so many sufferings and torments from  
Antiochus,

l. 504. 4 Macc. xi. 17.

l. 518. 4 Macc. xi. 28.

l. 508. 4 Macc. xi. 18.

l. 519. 4 Macc. xi. 26.

- That unjust and chief of the unjust, Epiphanes<sup>1</sup>,  
 Who desired to spread his wily net for hunting thee,  
 And desired to slay thee with knives whetted with the  
 poison of death.
- 530 And thou didst overcome him and frustrate his stratagems  
 in the strength of *ὁ Θεός* (sic),  
 And thou didst not abase at all [thy mind] and thou wast  
 not made weak before that judge<sup>2</sup>,  
 More unjust than all and the habitation of all the demons,  
 the house of the Powers<sup>3</sup>.  
 And thou didst endure both bitter deaths and all danger,  
 And thou didst not assent to the counsel of the wicked  
 one, nor deny the law  
 Of Moses the prophet, which he brought down upon tables  
 from the Mount<sup>4</sup>.  
 And thou wast not overthrown by the blandishments of  
 the fool like a youth,  
 But thou wast like thy brethren and that theologian  
 Eleazar the aged thy teacher.  
 And beautifully thou didst confess thy Lord before all that  
 crowd,
- 540 Which Antiochus Antichrist gathered against thee,  
 As the writer of their history, Josephus, tells to thy glory.  
 And because of this<sup>5</sup> El Shaddai made thee an Athanasius,  
 And gave thee rule over his treasures and over all things  
 for distribution<sup>6</sup> (*κοινοῖς*),  
 And made thee a seer of secrets, a Theoreticus,  
 And put upon thy head a crown of light, making thee a  
 Stephen.  
 May thy prayer preserve all the sons of the clergy!
- And when Shamonné saw that her son had honourably  
 finished his course,  
 She drew near again to her seventh son and said to him:  
 Be strengthened, my son, and be not daunted at all.
- 550 And consider thy elder brother how [the tyrant] flattered  
 him,  
 But he cursed him [in reply] and buffeted his glory and  
 his haughtiness.  
 And now thou also, O beloved of my soul, be like to him;

<sup>1</sup> Epiphanos.<sup>2</sup> *Komos*.<sup>3</sup> perh. "Orcus."<sup>4</sup> Oros.<sup>5</sup> Reading 'al hād.<sup>6</sup> Or perh. "and made thee a *διδάκων* over all."

And fear not the wicked one and his threatening,  
And be not allured by his wily flatteries, and obey him not.  
And when they saw her encouraging him more than all  
her [other] sons,

They took him and bound him and brought him before  
the king.

But the tyrant was grieved as though by compassion  
For this little one who was smaller than the rest in stature ;  
And when he saw that he was bound with bonds he sent  
for him,

560 And from that place where he was standing he brought  
him near to him.

My son, be not mad with the madness of thy brethren, he  
said to him,

For every one of them has destroyed himself by means of  
his madness.

For I make him great who obeys my words,  
And I give to him gifts and honours and presents.  
And every one who does not obey me, but will stiffen his  
neck,

I bring upon him all miserable afflictions,  
And his body I cut up with this cruel wheel,  
And in the midst of these bubbling caldrons I burn him.  
And the unjust judge sent and brought his mother,

570 That when she saw that she was now bereaved of all of  
them she might perhaps draw him

To obey the words of the most unjust and hearken to his  
counsel.

But she exhorted him in the Hebrew tongue:

Beware, my son, of this unclean one and of his unclean-  
ness,

And persevere for an hour in the Law of Moses and deny  
it not,

Lest on the day of judgment each of thy brethren receive  
his crown

And thou lose the crown of light that is laid up for thee.  
Then he answered and said to the king and all his people,  
Loose me from my bonds ; and they hearkened to his voice,  
And quickly loosed him because they thought that he agreed  
to their counsel.

580 But he ran to one of the caldrons that were near him,  
And cursed the king and spake thus to him:

O unjust king, woe to thee!  
 Whose guile is greater than all wickedness,  
 Who fearest not God thy Creator,  
 From whom thou didst receive all good things and the  
 kingdom which he hath given thee,  
 Who slayest his servants the athletes (martyrs) though  
 they have not sinned against thee.  
 Because of these things behold the judgment of God is  
 laid up for thee,  
 And fire stronger than this is about to burn thee,  
 And eternal tortures which cease not, behold they are laid  
 up for thee.  
 590 Against whom hast thou exalted thyself and against whom  
 hast thou lifted up thy voice?  
 Against him who gave thee a mind and a mouth, and he  
 created thy speech,  
 And formed thee of dumb speechless elements;  
 For because of this behold the day of thy destruction is  
 near and is come.  
 But I also am ready to die, I tell thee,  
 For I will not deny my brethren who were slain by thee.  
 And I call on God to take vengeance on thee according to  
 thy work,  
 And to torture thee in this world and the world beyond.  
 And when the blessed one had said these things,  
 And prayed that all might come in completeness upon that  
 tyrant,  
 600 He cast himself into the midst of that frying pan,  
 And gave up his soul and died in that affliction.  
 [O] the glory of the day of thy commemoration, Martyr  
 Jonadab,  
 Who didst rebuke Antiochus, as Elijah did Ahab,  
 When he gathered a band and a tumult and a crowd and  
 strove against thee,  
 And with all tortures and with all scourgings made war with  
 thee.  
 And thou didst overcome him and frustrate his stratagems  
 and he gained condemnation,  
 And by means of thy steadfastness wonderful to report he  
 has been greatly condemned,  
 And because of this the tale of thy victories is diffused  
 through all the world,

And the report of thy endurance in the contest is known  
among all peoples :

610 How thou didst enter the furnace of temptations and didst  
come forth as gold,

And thy body was fried in the frying pan and thy flesh  
was melted,

And thy heart trembled not at afflictions and thy mind  
sinned not.

And every blessed one who has accomplished [his course],  
blesses thee.

But they of the blessed band of the house of Maccabee  
were finished,

And the Hebdomad was consummated in completeness

And had received crowns of light which fade not in the  
kingdom,

And Shamonné the faithful martyr was left alone,

And was also bereaved of the seven beloved sons,

And was deprived of the nest of seven chicks.

620 And as a dove that moaneth by day and by night she  
moaned ;

And again like a swallow that pipeth she piped.

And she desired to be crowned with her sons,

And she longed to win a home with them in the kingdom.

And when she was about to be seized by the polluted ones  
for slaughter,

And their hands were about to touch her pure body, she  
would not,

But immediately leapt into that burning fire,

And there in that bitter burning was crowned,

And with the righteous her soul received rest.

How good and honourable is thy commemoration, O martyr  
Shamonné !

630 And thy name is pleasant to the palate, sweeter than  
honey to the mouth.

For when the accursed rebuked (mocked) thy sons before  
thee with tortures,

And their souls through him migrated to the country of  
the righteous

Thy mind feared not and thine understanding departed not  
from thee,

And thy stedfast courage edified the mind of the youths,

And their boyish thoughts were built up by thy counsel.

- And therefore not one of them inclined to the words of the  
fool  
And from their eagerly desired slaughter no advantage was  
enjoyed,  
But their dear death gained shame for the wretch.  
And therefore thy wonderful history is told among all peoples,  
640 And churches in the Four Quarters are built to thy name,  
And thy name is numbered among the righteous.  
Happy art thou, O martyr mother of seven boys!  
How thou didst despise and trample on passions of all kinds,  
When thou didst stand, thou with seven sons, and behold  
Eleazar when the unjust ones were torturing him,  
And didst say in the Hebrew tongue, O brothers,  
Mighty is this conflict to which we are called,  
For the testimony of our people and for the law of our  
fathers.  
Have good courage, my sons, and fear not and be men.  
650 Moreover it is a shame that this old man should endure  
sufferings  
For the fear of God, while ye who are youths  
Should turn aside from these tortures and be renegades.  
Remember that we are in this life for the sake of God  
And because of this it is just that we should endure all  
labours.  
And see our father Abraham, father of all nations,  
How he bound Isaac and put him upon logs  
And put the knife upon the throat of him who was the  
son of promises.  
He trembled not, because he looked for the life that has  
no end;  
And do ye hold the faith of these.  
660 And if ye flinch not but be strong in the presence of tortures,  
For ye are about to inherit the life of ages...,  
O my brethren, these men are worthy of admiration  
For they formed a chorus in the pure fear of God,  
And encouraged one another saying with courage:  
Let us be like those three youths of the House of Hananiah,  
Who in Asshur spurned the burning fire,  
One said, Let us not be weak, my brethren, through vileness,  
This other one said, Let us endure, my brethren, readily  
Another said, Remember our race whence it came.  
670 But every one of them being full of joy

Said, Come let us commend our hearts to the Giver of  
souls

And let us give our bodies for the sake of the law and  
the observances,

Come therefore, brethren, let us be armed with self-govern-  
ment,

With the mind which is above passions and let us not be  
in fear.

For if we thus taste death for our law,

Abraham and Isaac the fathers will receive us,

And also all our fathers will honour us with joy,

678 And will give us enjoyment with them in the kingdom.

Amen and Amen.



Δ<sub>1</sub>ⲥⲓⲛ A. l. 505.

ⲓⲗⲁⲟⲟⲩⲁ = *διάνοια*. M. II. 2.

ⲓⲟⲩⲁ E. p. 120, l. 10.

ⲁⲩⲁⲩⲁ [ⲡⲁ] = *μονιμώτερος*. G. p. 63, l. 19.

ⲓⲗⲁⲟⲟⲩⲁ S. p. 81, l. 12 }  
ⲓⲗⲁⲟⲟⲩⲁ S. p. 95, l. 22 } = *δήλωσις*, "Urim".

ⲁⲩⲁ "evolved" (?) (R. L. B.). S. p. 77, l. 20.

ⲁⲩⲁⲩⲁ = *ἡ πυκτική*. A. l. 4 and l. 466 (with an affix).

ⲓⲗⲁⲟⲟⲩⲁ (dimin.). A. l. 13.

ⲓⲓⲓ in Ethp. A. l. 474.

ⲁⲩⲁⲩⲁ = "Comes". A. l. 531.

ⲁⲩⲁⲩⲁ = *κοινοῖς* or the ending of *διάκονος*. A. l. 543.

[ⲁⲩⲁⲩⲁ] ⲓⲗⲁⲟⲟⲩⲁ M. x. 6. A. l. 334. v. Payne Smith s. v.

ⲁⲩⲁ (? false reading for ⲁⲩⲁ). A. l. 625.

ⲁⲩⲁ = *τάγμα* (in LXX for ⲓⲗⲁⲟⲟⲩⲁ). A. l. 240.

ⲓⲗⲁⲟⲟⲩⲁ A. l. 511.

665 ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
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 670 ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 675 ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

וכל מה יצא מפיך וכל חקירותיך ידוע.  
 640 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 645 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 650 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 655 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 660 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.  
 וכל מה יצא מפיך וכל חקירותיך ידוע.

644. A. ... B. C.

664. BC. C. ... A. ... B. C.





וְכֵן נִשְׁמַע מִלְּפָנֵי הַמֶּלֶךְ שֶׁהוּא הוֹדִיעַנו  
 שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו  
 565 וְכֵן נִשְׁמַע מִלְּפָנֵי הַמֶּלֶךְ שֶׁהוּא הוֹדִיעַנו  
 שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו  
 וְכֵן נִשְׁמַע מִלְּפָנֵי הַמֶּלֶךְ שֶׁהוּא הוֹדִיעַנו  
 570 שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו  
 וְכֵן נִשְׁמַע מִלְּפָנֵי הַמֶּלֶךְ שֶׁהוּא הוֹדִיעַנו  
 שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו  
 575 וְכֵן נִשְׁמַע מִלְּפָנֵי הַמֶּלֶךְ שֶׁהוּא הוֹדִיעַנו  
 שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו  
 וְכֵן נִשְׁמַע מִלְּפָנֵי הַמֶּלֶךְ שֶׁהוּא הוֹדִיעַנו  
 580 שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו  
 וְכֵן נִשְׁמַע מִלְּפָנֵי הַמֶּלֶךְ שֶׁהוּא הוֹדִיעַנו  
 שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו  
 585 וְכֵן נִשְׁמַע מִלְּפָנֵי הַמֶּלֶךְ שֶׁהוּא הוֹדִיעַנו  
 שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו  
 וְכֵן נִשְׁמַע מִלְּפָנֵי הַמֶּלֶךְ שֶׁהוּא הוֹדִיעַנו  
 שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו שֶׁהָיָה בְּיָמָיו

570. ABC. [מכאן]

579. A. [מכאן]



וְיָבֹר כְּלֵי הַחַדָּשׁ הַזֶּה לְעַמּוּנָם וְלְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 520 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 525 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 530 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 535 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם  
 וְכִי יִבְרָא הַמֶּלֶךְ הַחֲדָשׁ הַזֶּה לְעַמּוּנָם

527. BC. 527.

529. Om. C. — AB. 529.

533. C. 533.

534. A. 534.

537. B. 537.

539. B. 539.







מִיָּדָה עֲשֵׂה נִפְלְאוֹת לִי אֱלֹהִים כִּי עַתָּה סָמַחְתָּ נַפְשִׁי.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 425 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 430 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 435 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 440 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 445 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.  
 וְהַשְׁמֵנֵנִי כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ כִּי אֶסְמֵךְ.













18





وحقیرینہم لہم سلو نحمہم دلہ ولسلہ.  
 دلہ فخرینہم صحتہم حہمہم دلہ ولسلہ.  
 دلہ فخرینہم لہم لہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 185 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 190 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 195 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 200 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.  
 دلہ فخرینہم دلہ ولسلہ.

181. [A] [B].

188. BC. [C].

202. C. [D].

203. C. [E].









פחיתא נפחיתא פחיתא פחיתא  
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 75 פחיתא פחיתא פחיתא פחיתא  
 פחיתא פחיתא פחיתא פחיתא  
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 80 פחיתא פחיתא פחיתא פחיתא  
 פחיתא פחיתא פחיתא פחיתא  
 פחיתא פחיתא פחיתא פחיתא  
 פחיתא פחיתא פחיתא פחיתא  
 85 פחיתא פחיתא פחיתא פחיתא  
 פחיתא פחיתא פחיתא פחיתא  
 פחיתא פחיתא פחיתא פחיתא

67. A. פחיתא

69. B. פחיתא C. פחיתא

70. BC. פחיתא

73. A. Om. פחיתא

77. BC. פחיתא

81. C. פחיתא

85. C. פחיתא







محمّد بن عبد الله بن محمد

.Kam mek am kaly

29

• کھانا کھانا کھانا

بعد از آنکه در کتب و حلقه ها.

செய்து கொடுக்கப்பட்டது.

❖ **ಮೂಲ ಕಥೆ ಫಿಂಟ್ ಕಥೆ**

ہمیں جتنا وقت ملے گا۔

•Kamias Kolia K.Lal

•Kodha Kitha Kitha

بہارِ حلالہ مجسمہ حضرت۔

❖ **ಮಹಾ ಕೃಷಿ ಮಹಾ ಕೃಷಿ**

കുടുംബ ക്ഷേമ മന്ത്ര

31

**אברהם דובאב**

ಕೃಷಾಕುಲ ಕುಲಕುಲ ಕುಲಕುಲ

உறுதி செய்து கொடுக்கப்படுகிறது.

✧ ಕೂಡ ಕೂಡ ಕೂಡ ಕೂಡ

**•နတ်မိ အနုပညာ**

32

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ದ್ರಾವಿಡ ಕೂಡ ಮಲೆನಾಡು.

සමස්ත කටයුතු සාරාංශය.

**.നോക്കൂ. ഇപ്പോൾ**

33

**•අර්ධමහාද්වීපයේ සංක්ෂිප්ත ඓතිහාසය**

ہم قلمی نوجوان ہمارے۔


**•କଥାକଥା କୁହାଯିବ**

سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ❖

علم : احل : قد : عاصد :

29. 1. 5. [001] lit. } paene evan. A.

33. 1. 2. 100 B.

33. 1. ult.  A.

... 24 ...  
 ... 25 ...  
 ... 26 ...  
 ... 27 ...  
 ... 28 ...

۱۰۵۸

**.කම කළ හැක්කේ ඇ**

❖ നമ്മെ കലാ രംഗം മാറ്റും.

۱۹۲۷ سال انتظامیہ

[illegible]

നമുക്കു ലഭിക്കുന്ന ചുമട്ടു.

۱۰۸ خلیفہ نقشبندی

❖ **നമുക്കു നൽകി:**

کرم مہلہ جھکا۔

אם כן נחלקה באלו המסות.

ਸਚ ਅਤੇ ਨਿਰਮਲ.

לב. מס. לב א. ח. מבא.ע.

וְהָיָה כִּי יִשְׁמַע ה' בְּקוֹלִי וְיִשְׁמַע ה' בְּקוֹלִי

ജി.ജി.കെ.സി.എസ്.എസ്.

આવા મુદ્દા પર નિર્ણય લેવામાં આવે.

ديکھو کہ تم نے کیا کیا۔

**لجہ . ا م / لکھتے .**

**۱۔ لکھنؤ میں**

• ਅਧਿਕਾ ਕੁਲ ਨਾਮ ਤੇ

وڪلم ڪٿم ڪٿڻ.

**۵۔ ملے کے حق حقدار۔**

ለዚህ ምክር ቤት ማስታወሻ

## ❖ አባታችን

ایک اور شخص نے کہا کہ میں نے

حساب و جلیک و تقسیم.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



- ❖ පුරුෂයාලා කසා පාන  
 .යථා ඵලා මුදා හෙය  
 .කසා හෙයි තඬුල්ල  
 .තම මුදා මුදා මුදා  
 .තම මුදා කසාල ද  
 ❖ මුදා කසා මුදා  
 .තඬුල්ල හිල තඬුල්ල  
 .මුදා හෙය මුදා හිල  
 .තඬුල්ල මුදා තඬුල්ල  
 .තඬුල්ල තඬුල්ල තඬුල්ල  
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 .තඬුල්ල තඬුල්ල තඬුල්ල  
 .ම. තඬුල්ල තඬුල්ල තඬුල්ල  
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 .තඬුල්ල තඬුල්ල තඬුල්ල  
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 .තඬුල්ල තඬුල්ල තඬුල්ල  
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 .තඬුල්ල තඬුල්ල තඬුල්ල  
 .තඬුල්ල තඬුල්ල තඬුල්ල  
 .තඬුල්ල තඬුල්ල තඬුල්ල  
 .තඬුල්ල තඬුල්ල තඬුල්ල

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5. 1. 3. சென் B.

**B. १००३१ च. मल. ५५ त्त. मल. Tit.**

1. 1. 1. **تقسیم** B.  
1. 1. 3. **مقدّم** A. **مقدم** B.  
2. 1. 2. **داده** A. **داده** B.

מחבר  
הרב משה  
הכלל קדש משה.







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**معتقہ حنفیہ.**

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[illegible]



ڪتابچو

۽ ڪتابچو

۽ ڪتابچو ۽ ڪتابچو

۽ ڪتابچو ۽ ڪتابچو.

1      2      3      4      5      6      7      8      9      10      11      12      13      14      15      16      17      18      19      20      21      22      23      24      25      26      27      28      29      30      31      32      33      34      35      36      37      38      39      40      41      42      43      44      45      46      47      48      49      50      51      52      53      54      55      56      57      58      59      60      61      62      63      64      65      66      67      68      69      70      71      72      73      74      75      76      77      78      79      80      81      82      83      84      85      86      87      88      89      90      91      92      93      94      95      96      97      98      99      100      101      102      103      104      105      106      107      108      109      110      111      112      113      114      115      116      117      118      119      120      121      122      123      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235      236      237      238      239      240      241      242      243      244      245      246      247      248      249      250      251      252      253      254      255      256      257      258      259      260      261      262      263      264      265      266      267      268      269      270      271      272      273      274      275      276      277      278      279      280      281      282      283      284      285      286      287      288      289      290      291      292      293      294      295      296      297      298      299      300      301      302      303      304      305      306      307      308      309      310      311      312      313      314      315      316      317      318      319      320      321      322      323      324      325      326      327      328      329      330      331      332      333      334      335      336      337      338      339      340      341      342      343      344      345      346      347      348      349      350      351      352      353      354      355      356      357      358      359      360      361      362      363      364      365      366      367      368      369      370      371      372      373      374      375      376      377      378      379      380      381      382      383      384      385      386      387      388      389      390      391      392      393      394      395      396      397      398      399      400      401      402      403      404      405      406      407      408      409      410      411      412      413      414      415      416      417      418      419      420      421      422      423      424      425      426      427      428      429      430      431      432      433      434      435      436      437      438      439      440      441      442      443      444      445      446      447      448      449      450      451      452      453      454      455      456      457      458      459      460      461      462      463      464      465      466      467      468      469      470      471      472      473      474      475      476      477      478      479      480      481      482      483      484      485      486      487      488      489      490      491      492      493      494      495      496      497      498      499      500      501      502      503      504      505      506      507      508      509      510      511      512      513      514      515      516      517      518      519      520      521      522      523      524      525      526      527      528      529      530      531      532      533      534      535      536      537      538      539      540      541      542      543      544      545      546      547      548      549      550      551      552      553      554      555      556      557      558      559      560      561      562      563      564      565      566      567      568      569      570      571      572      573      574      575      576      577      578      579      580      581      582      583      584      585      586      587      588      589      590      591      592      593      594      595      596      597      598      599      600      601      602      603      604      605      606      607      608      609      610      611      612      613      614      615      616      617      618      619      620      621      622      623      624      625      626      627      628      629      630      631      632      633      634      635      636      637      638      639      640      641      642      643      644      645      646      647      648      649      650      651      652      653      654      655      656      657      658      659      660      661      662      663      664      665      666      667      668      669      670      671      672      673      674      675      676      677      678      679      680      681      682      683      684      685      686      687      688      689      690      691      692      693      694      695      696      697      698      699      700      701      702      703      704      705      706      707      708      709      710      711      712      713      714      715      716      717      718      719      720      721      722      723      724      725      726      727      728      729      730      731      732      733      734      735      736      737      738      739      740      741      742      743      744      745      746      747      748      749      750      751      752      753      754      755      756      757      758      759      760      761      762      763      764      765      766      767      768      769      770      771      772      773      774      775      776      777      778      779      780      781      782      783      784      785      786      787      788      789      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901      902      903      904      905      906      907      908      909      910      911      912      913      914      915      916      917      918      919      920      921      922      923      924      925      926      927      928      929      930      931      932      933      934      935      936      937      938      939      940      941      942      943      944      945      946      947      948      949      950      951      952      953      954      955      956      957      958      959      960      961      962      963      964      965      966      967      968      969      970      971      972      973      974      975      976      977      978      979      980      981      982      983      984      985      986      987      988      989      990      991      992      993      994      995      996      997      998      999      1000













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۽ ڪٽيڻ ۽ ڪٽيڻ.

**مد**

2







(b) .Kizakko zizak Kizakko

مکرمہ و سعیدہ و عظیمہ علیہا رحمۃ اللہ

[illegible]

1. Brit. Mus. Add. MS. 12159, fol. 98, v. 2.

4. Cod. **بقلمه**.

8. [25] Cod. [25].

מאמר

הגדלה של מאמר

הגדלה של מאמר.

---

הגדלה של מאמר.









[illegible]





20. Ps. **xxii.** (LXX. **xxi.**) 26.

[illegible]

1. Brit. Mus. Add. MS. 12159, fol. 98, v. 2.

4. Cod. ٢٢٥.

8. [2] God. [1].

מאמר

הגות מאת

הרב משה

---

הרב משה







(IX.) 24. Gal. iv. 19.





(VII.) 21. [𐎧𐎠𐎢𐎡𐎢] ras. ante 𐎧.











[illegible]

10. [A:ab] in marg. [A:ab].

כִּינֹרָה

כִּינֹרָה וְיָמָה

הַלַּל מִלְּפָנֶיךָ.

---

כִּינֹרָה וְיָמָה.

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(XII.) 7. ~~الحل~~] in marg. الحل D.

9. الاحتفال] الاحتفال C. in marg. الموقف ABCD.

10. **مکملہ ج.**













[illegible][illegible]

2. Om. **ملی** D.—: **ملی** D.

5.  $\text{[A]} AD$ .  $\text{[B]} BC$ .

6. പാശ്ചാത്യ BC. ക്രിസ്തു AD.

8. **AD.**—post add. ا a man. rec. B.















[illegible]

6. صلى D.

7. BCD م لا مقت' A. لا مقت'

(IV.) 10. In marg. **חלף חסדו וחסדו** c.

13. مکمل] in marg. مکمل ABC.

15. 𐌲𐌰𐌱 𐌱𐌰] ras. post 𐌲 A. lit. 𐌰 pæne evan. C.

16. o] in marg. No C.—C. قى قى

17. 𐎠𐎢 (post '𐎠𐎢) B. (lit. post 𐎠 del.) 𐎠𐎢 ACD. (in A. }  
in ras. lit. 2 eras.)

[illegible]

1.  $\text{A. } \text{ملا لکھتا}$
2.  $\text{C. } \text{لے ہے}$
- (III.) 3.  $\text{n. } \text{ملا } \text{[مکلا]}$
6.  $\text{A. } \text{دھمکتا ہے}$
13.  $\text{ABCD. } \text{ہلاکتا ہلاکتا}$  in marg.  $\text{[کتا لا]}$
21.  $\text{C. } \text{مستے ہوا ہے}$  in marg.  $\text{ABCD ہوا ہے}$

පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි. මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි. මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි.

[3] මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි. මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි.

10 මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි. මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි.

15 මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි. මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි.

20 මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි. මෙම හේතු වන්නේ පරිසරයේ සිටින සතුන්ගේ ජීවිතයට හානි සිදු වීමට හේතු වන බවට අධ්‍යයනයන් පෙන්වා දෙයි.

2. පිටපත් කිරීම.

(II) 5. පිටපත් කිරීම. C.

7. පිටපත් කිරීම. C.

10. පිටපත් කිරීම. C.

18. පිටපත් කිරීම. BC.

19. පිටපත් කිරීම. lit. a man. rec. add. B.

(n. අනු. පිටපත් කිරීම. පිටපත් කිරීම. C.)

[illegible]

**Tit.** ...|කුමාර සැ; සැ; AC (om. සංඝ; C).

Tit. in p. ൧၁ BD (...<sup>၁၁</sup> <sup>၁၂</sup> <sup>၁၃</sup> D.

B).  $\vdash \text{م} \vdash \text{م} \vdash \text{م} \vdash \dots$

(I.) 1. 4. Om. **من** D.

15. **σΔΔΣ D.**

16.  $\left[ \Delta \Delta \Delta \right] \text{BCD}_n$ .  $\left[ \Delta \Delta \Delta \right] \text{A}$ .

ib. പ്രതിഭാ C.

ਅੰਤਿਮ ਕਾਵਿ

ਦਾ ਕਾਵਿ.

ਅੰਤਿਮ ਕਾਵਿ.

הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם  
 הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם  
 הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם  
 הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם  
 הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם  
 הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם  
 הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם  
 הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם

הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם הַיְיִם וְהַיָּם

20. הַיְיִם וְהַיָּם C a-cs (B\*\*d\*\*).

הַיְיִם וְהַיָּם a-cs (B\*\*d\*\*).

21. הַיְיִם וְהַיָּם BC a-e.—הַיְיִם C.

22. הַיְיִם A. הַיְיִם C.—הַיְיִם lit. ... in ras. A.

Col. in B a-e. הַיְיִם הַיְיִם הַיְיִם הַיְיִם הַיְיִם

הַיְיִם הַיְיִם הַיְיִם הַיְיִם הַיְיִם הַיְיִם הַיְיִם הַיְיִם

Col. in C. הַיְיִם הַיְיִם הַיְיִם הַיְיִם הַיְיִם

הַיְיִם הַיְיִם הַיְיִם הַיְיִם הַיְיִם

הַיְיִם הַיְיִם הַיְיִם הַיְיִם הַיְיִם

11. נחמתי נחמתי. וכל נחמתי כל נחמתי. XVIII  
 מלך נחמתי. וכל נחמתי נחמתי נחמתי  
 12. נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 כל נחמתי נחמתי. וכל נחמתי נחמתי כל נחמתי  
 13. נחמתי נחמתי נחמתי. וכל נחמתי נחמתי  
 14. נחמתי נחמתי נחמתי. וכל נחמתי נחמתי כל נחמתי  
 נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 15. נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 16. נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 17. נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 18. נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 19. נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי  
 20. נחמתי נחמתי. וכל נחמתי נחמתי. וכל נחמתי נחמתי

11. [מלך] A. נחמתי B a-e.

AB. נחמתי a-e (d\*\*).

13. Om. וכל B a-e.

14. נחמתי BC a-e.—[נחמתי] BC a-e.—[נחמתי] a.

15. נחמתי a-e.

16. נחמתי C.—[נחמתי] C.

17. נחמתי B a-e.—Om. נחמתי B\* a-e.

a. נחמתי נחמתי.

18. נחמתי C.

19. נחמתי A. נחמתי C a-ce (B\*\*d\*\*).

20. נחמתי C.

අතීත කාලයේදී මෙම කතාව අතීත කාලයේදී  
 4 අතීත කාලයේදී මෙම කතාව අතීත කාලයේදී  
 5 අතීත කාලයේදී මෙම කතාව අතීත කාලයේදී  
 6 අතීත කාලයේදී මෙම කතාව අතීත කාලයේදී  
 7 අතීත කාලයේදී මෙම කතාව අතීත කාලයේදී  
 8 අතීත කාලයේදී මෙම කතාව අතීත කාලයේදී  
 9 අතීත කාලයේදී මෙම කතාව අතීත කාලයේදී  
 10 අතීත කාලයේදී මෙම කතාව අතීත කාලයේදී

3. අතීත කාලයේදී A. අතීත කාලයේදී B a-e.
4. අතීත කාලයේදී e.
5. අතීත කාලයේදී (eras. 2) A. අතීත කාලයේදී B a-e.
6. අතීත කාලයේදී ab.—අතීත කාලයේදී A.
9. අතීත කාලයේදී A. අතීත කාලයේදී B a-e.



10 සාදන ලදිනි. කතෘක කෘතිය කතෘක කතෘක  
 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 11 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 12 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 13 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 14 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 15 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 16 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 17 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 18 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක  
 19 කතෘක කතෘක කතෘක කතෘක කතෘක කතෘක

9. කතෘක B a-e.—කතෘක B a-e.
10. කතෘක A. කතෘක B a-e.—කතෘක B a-e.
12. කතෘක කතෘක sed infra කතෘක (L in ras.) A.  
කතෘක B a-e.
13. කතෘක (in fin. lin. in spat. ampl.) A. කතෘක a.
16. කතෘක A. කතෘක B e. කතෘක cd. කතෘක ab.—කතෘක B a-e.  
කතෘක [කතෘක] in marg. a pr. man. ut vid. script. B.  
කතෘක] add. කතෘක B a-e.
17. Om. කතෘක ab.
18. කතෘක A.—කතෘක, dein (eras. 1) කතෘක A.



16. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 17. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 18. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 19. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 20. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 21. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 22. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 23. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 24. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 25. וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.  
 וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ וְיִשְׁמַע ה' אֶת-קוֹלְךָ.

16. א. [שפירא]

17. A. [שפירא]. a-c. [שפירא].

19. a-e. [שפירא].

20. A. [שפירא].

22. Om. ב. א. B a-e. — [שפירא] A. [שפירא] B a-e.

25. Om. א. B a-e. — [שפירא] A. [שפירא] B b-e. א.

8 XT. והענין חלום כי תלך שכל קצתך חלום.  
 9 והנה נעשה נחמה וחסד. והנה נלך ונחמה.  
 והנה נלך ונחמה. והנה נלך ונחמה.  
 והנה נלך ונחמה. והנה נלך ונחמה.  
 10 והנה נלך ונחמה. והנה נלך ונחמה.  
 11 והנה נלך ונחמה. והנה נלך ונחמה.  
 והנה נלך ונחמה. והנה נלך ונחמה.  
 והנה נלך ונחמה. והנה נלך ונחמה.  
 12 והנה נלך ונחמה. והנה נלך ונחמה.  
 13 והנה נלך ונחמה. והנה נלך ונחמה.  
 והנה נלך ונחמה. והנה נלך ונחמה.  
 והנה נלך ונחמה. והנה נלך ונחמה.  
 14 והנה נלך ונחמה. והנה נלך ונחמה.  
 והנה נלך ונחמה. והנה נלך ונחמה.  
 והנה נלך ונחמה. והנה נלך ונחמה.  
 15 והנה נלך ונחמה. והנה נלך ונחמה.  
 והנה נלך ונחמה. והנה נלך ונחמה.

9. א. חלום [חלום] A. חלום [חלום] B a-e.—[חלום] A.
11. א. חלום [חלום] A.—[חלום] AB. חלום a-e.
12. א. חלום [חלום] A.
13. א. חלום [חלום] A.—[חלום] B a-e.  
 א. חלום [חלום] et ante חלום script. B a-e.—[חלום] A.  
 חלום B a-e. חלום e.—[חלום] A. חלום B a-d.
14. א. חלום [חלום] B de.—[חלום] a (pr.) e. חלום a (e corr.) b.
15. א. חלום [חלום] A. Om. חלום B a-e.

[Δο?] ex emend. restit. [Δω?] AB a-e.

ᠮᠤᠩ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ. 22 ᠰᠤ  
 ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ. 23  
 ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ. 24  
 ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ. 25  
 ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ. 26  
 ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ. 27, 28  
 ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ. 29  
 ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ. 30, 31  
 ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ ᠲᠤ ᠵᠤᠪᠴᠤᠨ. 32

21. Om. ᠲᠤᠵᠤᠨ A.

22. ᠲᠤ ᠵᠤᠪᠴᠤᠨ A.

23. ᠲᠤᠵᠤᠨ e.—Om. ᠲᠤᠵᠤᠨ B a-e.—ᠲᠤᠵᠤᠨ e.

24. ᠲᠤᠵᠤᠨ A.—ᠲᠤᠵᠤᠨ A.

26. ᠲᠤᠵᠤᠨ A.

28. ᠲᠤᠵᠤᠨ A a-e.

29. ᠲᠤᠵᠤᠨ B a-e.

31. ᠲᠤᠵᠤᠨ B a-e.—ᠲᠤᠵᠤᠨ A.

32. ᠲᠤᠵᠤᠨ B.

הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם  
 15 הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם  
 הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם  
 הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם  
 16 הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם  
 17 הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם  
 18 הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם  
 19 הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם  
 20 הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם  
 21 הַיְיִם וְהַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם

15. הַיְיִם B a-e.

17. הַיְיִם o| a-e.—הַיְיִם B od.

18. הַיְיִם B a-e.

19. הַיְיִם e. הַיְיִם ABa-d.—הַיְיִם Ba-d.—הַיְיִם A.

הַיְיִם A.—הַיְיִם a.—הַיְיִם A.

20. הַיְיִם AB a-d (txt. e.).—הַיְיִם Ba-d.

21. הַיְיִם Ba-e.—הַיְיִם Ba-e.

5 لاء ۽ تيمار. حڪم ۽ ڏيڻ جيستائين وقت تائين: هڪٻئي

പ്രത്യേക പരിശോധന നടത്തുന്നതിനായി കോർപ്പറേഷൻ അധികൃതർക്ക് അനുമതി നൽകി.

6 مەھەلە ۋە ۱۰۰۰ كىشىلەر. ۱۰۰۰ كىشىلەر ۋە ۱۰۰۰ كىشىلەر

יְהוָה אֱלֹהֵינוּ. וְהַיְיבָרָה קִלְקִלָה שֶׁהָיָה בְּהַיְיבָרָה

7. اذبحه. واهله قتلہ دلائے سے کہ وہ مباح ہے

മിസ്റ്റർ ഡോ. ജി. കരുണാകരൻ നായർ

[illegible]

• കോപ്പി: അതിരമ്പലം അതിരമ്പലം

10. നാലാം പാഠ്യ പുസ്തകം പ്രകാരം പ്രകാശനം 10

לפי מנחם מנדל. הלבוש הלימודי הנחמד.

[illegible]

കുറിപ്പ്: കമ്മീഷൻ ഓഫീസ് നിലവിൽ പൂർണ്ണമായി അടച്ചിട്ടുണ്ട്.

[illegible][illegible]

هناك صنفان من الحبوب: قمح وحبثاء

12. توضیحات: کہ کہ اس سے مراد تمام ممالک ہیں۔

۱. مقدمه و نقشه کلی :  
 ۲. تاریخچه و پیشینه :  
 ۳. مبانی و اصول :  
 ۴. روش‌ها و تکنیک‌ها :  
 ۵. نتایج و بحث :  
 ۶. نتیجه‌گیری و پیشنهادات :  
 ۷. منابع و مراجع :  
 ۸. ضمیمه و تصاویر :  
 ۹. فهرست و موضوع :  
 ۱۰. تذکره و توضیحات :

13. ചിന്ത കഴിഞ്ഞു. അത് കഴിഞ്ഞു. അത് കഴിഞ്ഞു.

[illegible]

14. تاریخ و نام صاحب در نسخ اصل و کتب

4. Base.

6. c. حلتی: B a-e.—: [ما] [ماست]

ശബ്ദം] ശബ്ദം B a-e.

9. Om. എ a-e. മംഗലം (arcte script.) A.

ശാലഗ്രാമം ab.

10. 000] 000 e.—000. (om. 000) ab.

12.  $\sigma_{\text{AB}}$  A.  $\sigma_{\text{B}}$  B a-e.

13.  $\cdot \text{abc} (e^*)$ .









אזכרה דאזכרה דאזכרה. דאזכרה דאזכרה דאזכרה  
 6 ל דאזכרה. דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה  
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 7 דאזכרה. דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה  
 דאזכרה: דאזכרה דאזכרה דאזכרה: דאזכרה דאזכרה דאזכרה  
 8 דאזכרה. דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה  
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 9 דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה  
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 10, 11 ל דאזכרה דאזכרה דאזכרה. דאזכרה דאזכרה דאזכרה  
 12 דאזכרה דאזכרה. דאזכרה דאזכרה דאזכרה. דאזכרה דאזכרה דאזכרה  
 דאזכרה דאזכרה דאזכרה. דאזכרה דאזכרה דאזכרה  
 13 דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה  
 דאזכרה דאזכרה דאזכרה. דאזכרה דאזכרה דאזכרה  
 דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה  
 14 דאזכרה. דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה  
 15 דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה  
 דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה דאזכרה  
 דאזכרה דאזכרה דאזכרה. דאזכרה דאזכרה דאזכרה

6. דאזכרה [דאזכרה] BC a-a.
9. דאזכרה [דאזכרה] A.
11. דאזכרה C.
12. דאזכרה B a-e. דאזכרה . דאזכרה
13. דאזכרה B a-e—דאזכרה דאזכרה [דאזכרה] דאזכרה.  
 דאזכרה A. דאזכרה B a-e. דאזכרה C.
14. דאזכרה a-e. דאזכרה [דאזכרה]
15. דאזכרה (in ras.) ab.









16 X. כן נאמר בנאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 17 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 18 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 19 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 20 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 21 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 1 XI. כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 2 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 3 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 4 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 5 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.  
 6 כן נאמר בנאמר. בנאמר בנאמר. בנאמר בנאמר.

16. [בנאמר] B b-e. (add. 3 supra lin. in Bd. in b. autem 3 in text. eras.)

17. [בנאמר] B a-e.

18. [בנאמר] B a-e. (d\*).

19. Om. om A.—[בנאמר] A.

20. [בנאמר] B a-e. (d\*).

XI. 1. [בנאמר] B a-e.—[בנאמר] A.

3. ... [בנאמר] B a-e.—Om. [בנאמר] b.

[בנאמר] B a-e.

4. [בנאמר] B a-e.

3 සමුදායකයාගේ. ලෙසින් පැහැදිලි කළේය. සමුදායකයාගේ  
 5 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 6 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 7 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 8 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 9 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 10 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 11 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 12 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 13 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 14 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.  
 15 සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ. සමුදායකයාගේ.

2. [සමුදායකයාගේ] abe.

5. [සමුදායකයාගේ] Be. [සමුදායකයාගේ] a-d.

7. Om. [සමුදායකයාගේ] A.

10. b. يا قاسى نجس [සමුදායකයාගේ] add. infra lin.

12. Om. [සමුදායකයාගේ] (post [සමුදායකයාගේ]) A.

14. [සමුදායකයාගේ] (om. [සමුදායකයාගේ]) sed literæ [සමුදායකයාගේ]—arcte in ras. script. A.

29.            C.

30. Ba-e. مکتبہ AC. [مکتبہ]

Ba-e. ٢٥٠ (٢٥٠) ٢٥٠

a. b. c. ...

31. Om. BC a-a.—' C. لا اقب

32. In Cod. C. excidit fol. (ix. 32 𐌹𐌺𐌰𐌹𐌸—xii. 11. 𐌹𐌺𐌰𐌹𐌸).  
𐌹𐌺𐌰𐌹𐌸] 𐌹𐌺𐌰 A.

X. 1.  $\int_a^b A$   $\int_a^b B$  a-e.

2. Om. .<sup>١</sup> de. (sed add. postea, in marg. d. in  
text. post <sup>٢</sup> e).





וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 IX. 1 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 2 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 3 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 4 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 5 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 6 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 7 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ  
 8 וְהַיְיִת הַקֹּדֶשׁ. חֲלָלָהּ אֵלֶּיךָ אֱלֹהֵינוּ. וְהַיְיִת הַקֹּדֶשׁ

IX. 1. חֲלָלָהּ אֵלֶּיךָ B a-e.

2. חֲלָלָהּ אֵלֶּיךָ BC a-e.

3. חֲלָלָהּ אֵלֶּיךָ ab.—חֲלָלָהּ אֵלֶּיךָ e.

4. חֲלָלָהּ אֵלֶּיךָ C.—חֲלָלָהּ אֵלֶּיךָ B a-e.—חֲלָלָהּ אֵלֶּיךָ

חֲלָלָהּ A. חֲלָלָהּ BC a-e.

5. חֲלָלָהּ BC a-e.

6. חֲלָלָהּ A.—חֲלָלָהּ B a-e.—חֲלָלָהּ C.

7. חֲלָלָהּ A. חֲלָלָהּ ab al. man. חֲלָלָהּ

8. חֲלָלָהּ ab. חֲלָלָהּ BC c-e.

17 VIII חר חרללל סנ: חר חרלללל חר חרלללל  
 18 חר חרללל סנ חרלללל. חר חרללל. חר חרללל  
 חר חרללל חר חרלללל. חר חרללל חר חרללל  
 חר חרללל חר חרללל. חר חרללל חר חרללל  
 19 חר חרללל חר חרללל. חר חרללל חר חרללל  
 20, 21 חר חרללל חר חרללל חר חרללל. חר חרללל חר חרללל  
 חר חרללל חר חרללל. חר חרללל חר חרללל  
 22 חר חרללל חר חרללל חר חרללל. חר חרללל חר חרללל  
 23 חר חרללל חר חרללל. חר חרללל חר חרללל  
 24 חר חרללל חר חרללל חר חרללל. חר חרללל חר חרללל  
 25 חר חרללל חר חרללל חר חרללל. חר חרללל חר חרללל  
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 חר חרללל חר חרללל חר חרללל. חר חרללל חר חרללל  
 26 חר חרללל חר חרללל חר חרללל. חר חרללל חר חרללל  
 חר חרללל חר חרללל חר חרללל. חר חרללל חר חרללל  
 27 חר חרללל חר חרללל חר חרללל. חר חרללל חר חרללל  
 28 חר חרללל חר חרללל חר חרללל. חר חרללל חר חרללל

17. B a-d. [חר חרללל סנ: .

C. [חר חרללל: . (sed a. e corr. [חר חרללל: .

e. [חר חרללל: .

18. חר חרללל [חר חרללל: .

19. C. חר חרללל חר חרללל: .

a man. rec. add. C. [חר חרללל: .

21. B a-e. חר חרללל: .

22. B a-e. [חר חרללל: .

23. AC. [חר חרללל: . B a-e. [חר חרללל: .

25. B (in fine lin.) a-e. חר חרללל: .

28. C. חר חרללל: .

- 10 אדערטע. ל מחל מחל נאציאנאלע: אל מחל  
נאציאנאלע לע נ מחל נאציאנאלע: ל ל נ  
 11 נאציאנאלע. [מחל] מחל נאציאנאלע. מחל  
נאציאנאלע מחל נאציאנאלע. מחל נאציאנאלע.  
נאציאנאלע מחל נאציאנאלע מחל נאציאנאלע מחל נאציאנאלע  
 12 ל מחל מחל מחל. מחל נאציאנאלע מחל נאציאנאלע  
מחל מחל. מחל מחל. מחל מחל. מחל מחל.  
מחל מחל. מחל מחל. מחל מחל. מחל מחל.  
 13 מחל מחל. מחל מחל. מחל מחל. מחל מחל.  
מחל מחל. מחל מחל. מחל מחל. מחל מחל.  
 14 מחל מחל מחל מחל מחל מחל. מחל מחל מחל מחל מחל מחל.  
מחל מחל מחל מחל מחל מחל. מחל מחל מחל מחל מחל מחל.  
מחל מחל מחל מחל מחל מחל. מחל מחל מחל מחל מחל מחל.  
 15 מחל מחל. מחל מחל מחל מחל מחל מחל. מחל מחל מחל מחל מחל מחל.  
מחל מחל. מחל מחל מחל מחל מחל מחל. מחל מחל מחל מחל מחל מחל.  
 16 מחל מחל. מחל מחל מחל מחל מחל מחל. מחל מחל מחל מחל מחל מחל.  
מחל מחל: מחל מחל מחל מחל מחל מחל.

10. מחל add. מחל Bd (B, in init. lin.—in d. rura. del.).

11. מחל BC a-e.

12. מחל C.—מחל A.—מחל C.

14. מחל C.—מחל B a-e.—מחל [מחל].

מחל BC a-e.—מחל B a-e.—[מחל]

15. מחל C a-e. (a. pr. ut in text). (B\*\*).—מחל C.

16. מחל C.



20. **מַלְאכָה** C. **מַלְאכָה** ab.  
 21. **מַלְאכָה** C.  
 24. **מַלְאכָה** B a-e.—om. **א** C.—om. **מַלְאכָה** B d. (in d. a man. rec. add.)  
 25. **מַלְאכָה** bed.  
 VIII. 1. **מַלְאכָה** C ab.—**מַלְאכָה** C.  
 2. **מַלְאכָה** C.

9. جھل c.

c. 12. **Amelk hez fides.**

13.  $\text{Ba}^{2+} + \text{CO}_3^{2-} \rightarrow \text{BaCO}_3 \downarrow$  Ba-a-e.

14. A. منفى.

15. c. مکتبہ انتہا قضا بمقتضیٰ. — A. مکتبہ





וְהַיְיָ אֱלֹהֵינוּ הוּא הַיְיָ אֱלֹהֵינוּ: וְהַיְיָ  
 הוּא הַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ  
 אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. 17  
 וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. 18  
 וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. 19  
 וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. 20  
 וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. 21  
 וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. 22  
 וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. 23  
 וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. 24  
 וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ. וְהַיְיָ אֱלֹהֵינוּ.

16. |וְהַיְיָ אֱלֹהֵינוּ| A. |וְהַיְיָ אֱלֹהֵינוּ| BC a-e.
17. וְהַיְיָ אֱלֹהֵינוּ BC a-e. — וְהַיְיָ אֱלֹהֵינוּ dein ex corr. forte pr. man.  
 'וְהַיְיָ אֱלֹהֵינוּ' A. — וְהַיְיָ אֱלֹהֵינוּ (om. וְהַיְיָ) C.
18. וְהַיְיָ אֱלֹהֵינוּ B a-e.
19. וְהַיְיָ אֱלֹהֵינוּ (in fine lin.) A. — וְהַיְיָ אֱלֹהֵינוּ C.
20. וְהַיְיָ אֱלֹהֵינוּ B. וְהַיְיָ אֱלֹהֵינוּ C.
21. וְהַיְיָ אֱלֹהֵינוּ AC. וְהַיְיָ אֱלֹהֵינוּ e. וְהַיְיָ אֱלֹהֵינוּ abde (B\*\*).  
 וְהַיְיָ אֱלֹהֵינוּ BC a-e. — וְהַיְיָ אֱלֹהֵינוּ B a-e.
22. וְהַיְיָ אֱלֹהֵינוּ a-e. — וְהַיְיָ אֱלֹהֵינוּ C.
23. וְהַיְיָ אֱלֹהֵינוּ a-e.

וְהַיְיָ אֱלֹהֵינוּ B a-e.



4

[illegible]

6.  $\text{AB a-e. (om. } \text{e.) } \text{C.}$
7.  $\text{AB a-e. } \text{C.} \text{---om. } \text{C.}$
8.  $\text{C. } \text{C.} \text{---om. } \text{C.}$
9.  $\text{AC.}$
12.  $\text{Om. } \text{B a-e (d*)} \text{---C.}$
14.  $\text{BC a-e.}$
15.  $\text{C.}$



تقدیم مکمل محبت۔ خیر کما جہاد۔ کیا ہے سیکھنا اور دینا۔

32. Om.  a.—? ab.







IV. පළාත් පාලන සභාවක් පිහිටුවීමේදී. 10.  
 පළාත් පාලන සභාවක් පිහිටුවීමේදී. 11.  
 පළාත් පාලන සභාවක් පිහිටුවීමේදී. 12.  
 පළාත් පාලන සභාවක් පිහිටුවීමේදී. 13.  
 පළාත් පාලන සභාවක් පිහිටුවීමේදී. 14.  
 පළාත් පාලන සභාවක් පිහිටුවීමේදී. 15.  
 පළාත් පාලන සභාවක් පිහිටුවීමේදී. 16.  
 පළාත් පාලන සභාවක් පිහිටුවීමේදී. 17.  
 පළාත් පාලන සභාවක් පිහිටුවීමේදී. 18.

10. C. පළාත් පාලන සභාවක් පිහිටුවීමේදී. C. පළාත් පාලන සභාවක් පිහිටුවීමේදී.

[පළාත් පාලන සභාවක් පිහිටුවීමේදී.]

11. C. පළාත් පාලන සභාවක් පිහිටුවීමේදී.

12. A. පළාත් පාලන සභාවක් පිහිටුවීමේදී. BC a-e.

13. A. පළාත් පාලන සභාවක් පිහිටුවීමේදී. C b-e. (B\*\*).

15. Ba-e. පළාත් පාලන සභාවක් පිහිටුවීමේදී. C.

17. BC a-e. පළාත් පාලන සභාවක් පිහිටුවීමේදී. C. — [පළාත් පාලන සභාවක් පිහිටුවීමේදී.] Ba-e.

18. a-e. පළාත් පාලන සභාවක් පිහිටුවීමේදී.





מִיָּדָה. לֵךְ מִיָּדָה אֶת הַיָּם וְהַיָּם. לֵךְ מִיָּדָה וְהַיָּם  
 5 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 6 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 7 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 8 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 9 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 10 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 11 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 12 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם  
 13 וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם לֵךְ מִיָּדָה וְהַיָּם

4. אֲדָם B a-e.

5. אֲדָם a.—om. BC a-e.—. אֲדָם a.

7. Om. אֲדָם B a-e.—. אֲדָם (in fine lin.) A.

8. Om. אֲדָם C. אֲדָם B a-e (in B. infra lin. a pr. man.).

10. אֲדָם אֲדָם = οὐκ ἠδύνετο. אֲדָם A. אֲדָם (om. אֲדָם) C.  
 אֲדָם B a-e.

11. אֲדָם אֲדָם C.

12. אֲדָם אֲדָם BC a-e.—. אֲדָם BC a-e.

II. משה כל משה: אלהים ידל. מלך דגל  
 ויחל לקדש עשר. כל משה מן משה מלך. דג  
 ויחל ללך מן משה מלך דגל משה. דג  
 20 אל דג ל משה מלך ויחל משה מלך ל  
 21 ויחל משה מלך. דג דג מלך מלך. דג  
 22 ויחל משה מלך. דג דג מלך מלך. דג  
 דג מלך מלך. דג דג מלך מלך. דג  
 23 ויחל מלך מלך. דג דג מלך מלך. דג  
 24 ויחל מלך מלך. דג דג מלך מלך. דג  
 ויחל מלך. דג דג מלך מלך. דג  
 III. 1 ויחל מלך מלך. דג דג מלך מלך. דג  
 דג מלך מלך. דג דג מלך מלך. דג  
 2 ויחל מלך. דג דג מלך מלך. דג  
 3 ויחל מלך. דג דג מלך מלך. דג  
 ויחל מלך. דג דג מלך מלך. דג  
 4 ויחל מלך. דג דג מלך מלך. דג

19. ויחל abe.—BC a-f.

20. ויחל מלך B (\*hic incip. fol. nov.) C.

21. ויחל C.—(a. ויחל) BC a-a.

22. ויחל BC a-a.

23. ויחל B b-a. ויחל a.

C. ויחל. ויחל. ויחל.

24. ויחל BC a-a. (ab. ויחל) ויחל.

C. ויחל B a-a. ויחל C.

III. 1. ויחל BC a-d. ויחל a.

C. ויחל ויחל B a-a.—ויחל ויחל.

2. ויחל A.

3. ויחל a.

කතා කළේ භාෂාවෙන් පමණි. [පළමු] කතා කළේ භාෂාවෙන් පමණි. 10  
 කතා කළේ භාෂාවෙන් පමණි. 11  
 කතා කළේ භාෂාවෙන් පමණි. 12  
 කතා කළේ භාෂාවෙන් පමණි. 13  
 කතා කළේ භාෂාවෙන් පමණි. 14  
 කතා කළේ භාෂාවෙන් පමණි. 15  
 කතා කළේ භාෂාවෙන් පමණි. 16  
 කතා කළේ භාෂාවෙන් පමණි. 17  
 කතා කළේ භාෂාවෙන් පමණි. 18  
 කතා කළේ භාෂාවෙන් පමණි. 19

14. කතා කළේ භාෂාවෙන් පමණි. BC a-e.

C. කතා කළේ භාෂාවෙන් පමණි.

16. කතා කළේ භාෂාවෙන් පමණි. C.

17. කතා කළේ භාෂාවෙන් පමණි. BC a-f.

18. කතා කළේ භාෂාවෙන් පමණි. BC a-f.

C. කතා කළේ භාෂාවෙන් පමණි. Ba-f.

35 וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא. II. 1  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא. 2  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא. 3  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא. 4  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא. 5  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא. 6  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא. 7  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא. 8  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא. 9  
 וְיָחִידָא וְיָחִידָא וְיָחִידָא. וְיָחִידָא וְיָחִידָא וְיָחִידָא.

II. 1. וְיָחִידָא C.

2. וְיָחִידָא A. C.—וְיָחִידָא.

3. וְיָחִידָא bc.—וְיָחִידָא A.—וְיָחִידָא Co.

4. וְיָחִידָא c.

5. Om. וְיָחִידָא... c.

6. וְיָחִידָא A.

7. o A. o BC a-f.—וְיָחִידָא a.

9. וְיָחִידָא C. וְיָחִידָא.



- 13 I. חלוקת המושגים. הכלל המשותף. כלל המושגים.
- 14 כלל המושגים. חלוקת המושגים. חלוקת המושגים.
- 15 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.
- 16 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.
- 17 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.
- 18 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.
- 19 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.
- 20 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.
- 21 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.
- 22 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.
- 23 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.
- 24 חלוקת המושגים. חלוקת המושגים. חלוקת המושגים.

13. A. הכלל.
14. A. חלוקת המושגים. et הכלל transp. e.—.
15. C. חלוקת המושגים et חלוקת המושגים transp. C.
16. A. חלוקת המושגים.
17. C. חלוקת המושגים (om. חלוקת המושגים) C.  
B a-f. חלוקת המושגים חלוקת המושגים
19. A. חלוקת המושגים חלוקת המושגים חלוקת המושגים.
20. BC a-d (e. sine inter-punct.) חלוקת המושגים חלוקת המושגים חלוקת המושגים.
24. C. חלוקת המושגים חלוקת המושגים חלוקת המושגים.

6 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
7 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
8 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
9 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
10 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
11 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
12 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל  
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

6. A. [100].

7. C. [ב].

8. A. BC a-f. [א].

9. B a-f. [א].

10. C.—om. [א].

11. B a-f.—[א].

C.—[א].

12. B a-f. [א].





הַיָּהוּדִים הַיִּשְׂרָאֵלִי.

הַיָּהוּדִים הַיִּשְׂרָאֵלִי.







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